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# RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF  
ISSUES IN THE FIELD OF RELIGION AND  
THEIR BEARING ON EDUCATION

NOVEMBER - DECEMBER 1948



RELIGION IN HIGHER EDUCATION  
A SYMPOSIUM

A USE OF RECORDER AND RELIGIOUS EDUCATION  
A SYMPOSIUM

SIGNIFICANT EVIDENCE

BOOK REVIEWS

INDEX TO RELIGIOUS EDUCATION

VOLUME XLIII, 1948

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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## A Self-Appraisal

An alumnus returned to the twenty-fifth reunion of his college graduating class. As he mingled with his former classmates he recalled the hopes, ambitions, expectations and plans of the same people twenty-five years before. As he reflected upon the present group and the same group a quarter of a century earlier he concluded that his classmates divided themselves into four groups.

1. Disillusioned cynics.

These persons had started out with great expectations but faith had weakened before the "raw realities" of daily living. The outer world had proved too much for the inner world. Experiences had not turned out as had been hoped. The acids of cynicism had corroded the ideals of yesterday. These persons saw life from a confused angle.

2. Tired liberals.

A better world had seemed realizable when these persons left college. But this better world did not come as readily and as easily as had been expected. It was easier to slow down than to demand more of self. There appeared more "realizable goals" to be accepted. Hope still burned but its glow was much dimmed. Age and difficult experiences had reduced idealism and sapped vitality. These persons followed like Peter "afar off."

3. Monotonous fatalists.

These persons had been realists, but the world had proved too much for them. They arrived at the place where they accepted the assurance, "Blessed is he who has no desires for he shall not be disappointed." They were not disappointed too much with life, but the outcome of life's battle had lost its meaning.

4. There were those who after twenty-five years were still growing. Some of these persons had had difficult experiences but these had been stepping stones to the next experience. Security had been found in "things which abide." The concepts of yesterday had been replaced by more mature concepts. Life was still expanding.

One may not agree entirely with the classification of the alumnus, but one can test his going in life by the ways which others have trod. A self-appraisal may afford insights into the art of living, which is the most difficult of all arts.

### RELIGIOUS EDUCATION ASSOCIATION ITEMS

1. President Samuel P. Franklin is now on a country wide tour in the interests of the R.E.A. His schedule is as follows:

Greensboro, N. C. ....	Oct. 31	Stockton, Cal. ....	Nov. 14
Atlanta, Georgia .....	Nov. 1-2	Salt Lake City .....	Nov. 16
Nashville, Tenn. ....	Nov. 3-4	Denver, Col. ....	Nov. 18
Dallas, Texas .....	Nov. 5-6	Greeley, Col. ....	Nov. 19
Los Angeles, Cal. ....	Nov. 10-11	St. Louis, Mo. ....	Nov. 21
Berkeley, Cal. ....	Nov. 12-13	Chicago, Ill. ....	Nov. 23

In the January-February issue of *Religious Education* President Franklin will report on his trip.

2. Also in the January-February issue of *Religious Education* there will appear a symposium on "Trends in Religious Education."

3. A History of the Religious Education Association has been written by Orville C. Davis of DePauw University. This will appear soon in *Religious Education*.

4. The Central Planning Committee has prepared a syllabus on "Religion in Public Education" which will appear in the March-April issue of *Religious Education*.

*The Editorial Committee*

# Religion In Higher Education

## A SYMPOSIUM

*The place of religion in higher education in our American pluralistic and rapidly secularizing culture is varied and complex.*

*The R.E.A. has had a Commission on Higher Education whose charter it is to collect data and explore this field. For seven years this Commission has been under the leadership of Dr. Edward W. Blakeman. We are indebted to him for his continued service in the R.E.A. and for the planning and securing of articles for this symposium and we are also indebted to the writers of the articles. We regret that limitation of space prevented the publication of all of the articles received.*

*As part of this introduction we are glad to include a statement by Dr. Blakeman.*

*The Editorial Committee*

### FOR THE COMMISSION

Your Commission on Higher Education has continued the studies started in 1941 relating to Religion in 519 Colleges and Universities in fifteen selected states. There is now on hand much valuable data, which is being prepared for publication. In the articles of this symposium are some research projects along with other articles in the field. We present this symposium as a companion to the one entitled "Religion at the College Level" which appeared in the March-April, 1947 Religious Education. (Vol. XLII, No. 2).<sup>1</sup>

EDWARD W. BLAKEMAN, Research Consultant in Religious Education  
University of Michigan

### I

## Spiritual Values

PRESIDENT VIRGIL M. HANCHER  
*State University of Iowa.*<sup>2</sup>

THE STACCATO tempo of modern life has made difficult the art of contemplation. The days pass, they gather into weeks and months, arteries grow old and reactions slow down without the acquisition of that wisdom which comes only from the distillation of experience. Cynicism may also be the distillation of experience; but it is a bitter brew. The wise man, no less than the cynic, will not be taken in by life; but neither will he let the weaknesses and frailties of men blind him to their aspirations. Wisdom knows that men's eyes can be, and are, sometimes turned toward the stars, even though at other times they may be turned toward the gutter.

"Instinct, Intelligence, Wisdom" are the categories named by Whitehead, and they arrange themselves in an order of progression. If life is to have meaning, if the things we do are not illusion, if there is reality in our efforts and our undertakings, the freedom of choice and of action, which we appear to possess, is more than appearance. It is a real freedom, and the choices which we make are real choices.

To come to such a decision is in itself an act of faith. It assumes that the universe is

<sup>1</sup>A commencement address given at the University of Iowa, June 5, 1948.

<sup>2</sup>Available as a reprint through the University of Michigan, Ann Arbor, Michigan. Fifty cents.

not driven by blind, mechanistic forces which we can neither resist nor understand—and, indeed, of which we are a part without our knowledge. Our ultimate view of the universe is always an act of faith, rather than of reason, because our ultimate view of the universe rests upon a first postulate which cannot be proved.

The ancients said that there could be no dispute in matters of taste. "*De gustibus non disputandum.*" Men differ in matters of taste, but there are no absolutes. Perhaps the same might be said of postulates, although this will be disputed and disputed vigorously. For with one postulate you will become a religious orthodox and with another you will become a dialectical materialist.

I do not mean to imply that it is a matter of indifference that you become one or the other, or that you arrive at any one of the infinite number of destinations between the two. Neither do I mean to imply that all postulates are equally valid. What I do mean to imply is that with the infinite variety of men, there will be diversity of outlook, and now, and for a long time to come, one man's meat will be another man's poison.

What I would desire for you is an apprehension of the postulate upon which your faith is founded. Because you do have a faith, or at least a working hypothesis of your relation to the entire scheme of things, on which your life is founded. Whether this hypothesis is formulated or unformulated in your consciousness, it still exists—and your actions, if not your declarations of faith, are witness to it. Indeed your actions may be the true witness.

Your hypothesis may range all the way from a belief that life has purpose to a belief that it is utterly without purpose—that nothing can be done to give it sense or meaning. But your hypothesis exists. Do you know what it is?

The staccato tempo of modern life makes difficult the contemplation necessary for self-knowledge. I make no plea for the good old days. Most of us would not be here if the good old days had not been changed for the better. Disease or famine would have cut

off us or our ancestors, and of those who survived only a fortunate few would have achieved the luxury of an education. The triumphs of science and of scientific method are not to be overlooked. Nevertheless the balance sheet has its debit side.

Somewhere along the pathway of progress, the art of contemplation has been lost. The Society of Friends, certain Roman Catholics, an occasional mystic or band of mystics have preserved the art. They retain an anchorage in a sea of ceaseless motion, of disquiet, of drifting. They possess an integrity, a calm and assurance, a wholeness of mind and body that is a kind of holiness. This wholeness, this holiness, I crave for you.

It will be difficult to achieve. All the forces of modern life conspire against it. The church which once exercised such great dominion over the bodies and souls of men now competes with a thousand secular rivals. Competition, activity for its own sake, the lust for success and power make difficult the art of self-mastery. We are slaves and not masters. "Things are in the saddle and they ride mankind." The newspaper, the radio, and now television interrupt our days and disturb our nights. Everyone is a little tired, a little distraught, a little below par, a bit inaccurate in judgment.

Yet this need not be so. It is so because others have willed that it be so, and we have let them have their way. Mark Twain has been quoted as saying that he once stopped reading the newspapers for seven years and they were the seven happiest years of his life! This remedy for our modern distemper seems a bit drastic, but perhaps nothing less than a radical remedy will now halt the disease. Until the radio and the newspapers have learned that men cannot survive in perpetual crisis, they are in danger of reprisal. A populace made schizophrenic by perpetual crisis and inaccuracy may well construe "the freedom of the press" and the radio to mean freedom to publish the truth—and nothing less.

But nothing compels you to give up your sanity, even though the world conspire to drive you mad. You can make it a rule of your life to withdraw each day into quiet and

contemplation—religious quiet and contemplation, if you will, but quiet and contemplation, in any event—so that you may put aside the pressing and temporal things, and look upon those which come out of the deep places of human experience. "The heavens declare the glory of God," said the Psalmist, "and the firmament showeth his handiwork." Modern man cannot afford to lose the sense of wonder. Perhaps it has been recaptured by some in the fission of the atom; but, for most of us, this must remain as great a mystery as the origin of life or the nature and destiny of man. Yet against this mystery we pit our intellect and our wills, however feeble they may be, confident that the unexamined life is not for us, but that out of our struggle we shall apprehend the postulates of our faith, and achieve that distillation of experience which is wisdom.

History records the ebb and flow of civilizations, the aspirations and failures of men and nations. Whether it possesses a rhythm or pattern is still a matter for dispute—yet, as one surveys the record, the trend has been upward. There is little evidence that modern man has a better brain than the prophets of Israel or the sages of Greece or Rome, but

modern man is the inheritor of ideas and instrumentalities without which our modern civilization could not exist.

These ideas and instrumentalities have come to us because men have believed that they were free to make choices, and that the choices were real. They have believed that what they did, as individuals and collectively, made a difference in the long history of mankind, even in human destiny itself. They counted it the better part of wisdom to be on the side of the angels.

You, too, have a choice, and the choice is real. It should be made, not in response to the staccato drum-beat of temporality but in the quiet and contemplation of eternity. You have but one life, and a short one, at your disposal. There is not time to squander it hastily. Only in leisure can you savor it to the full. "Be still and know that I am God," said the voice to the Psalmist long ago. "Be still and know the good" is as modern as tomorrow's television set.

Wise choices are the distinguishing mark of an educated man. You, too, can be on the side of the angels. Can you afford to be anywhere else? With what greater wisdom can you be wise?

**ADULT EDUCATION AS A PUBLIC SCHOOL ACTIVITY** is major emphasis of a new 14 page bibliography on adult education issued by the Research Division of the National Education Association, listing 36 national organizations in the field plus 150 recent books, magazine articles, and pamphlets. The pamphlet is free.

**GERMAN YOUTH GROUPS**, reported in Recreation magazine in September 1948, are increasing rapidly:

End of March 1948—Over 1,200,000 members; 10,000 groups.

End of March 1947—890,000 members.

April 1946—Less than 200,000 members; 2,000 groups.

"Ninety-three youth hostels are being used by young hikers in all parts of the U. S. Zone."

**ALCOHOLIC BEVERAGES** cost Americans 450% more in 1947 than in 1934, first year of repeal, although they drank two and one-half times more. These figures are from the Department of Commerce. The people of the US last year spent about 3 billion dollars for public education and \$9,640,000,000 for alcoholic beverages (NEA Journal, 9/48).

**ADULT EDUCATION IS GROWING**, according to Homer Kempfer, specialist for General Adult and Post-High-School Education, Federal Security Agency (*School and Society*, 9/11/48). California: Nearly a million adults this last year; in 1947 an enrollment of 674,000 in local district programs, plus 187,000 more in university extension classes.

Connecticut had an 80% increase from 1944 to 1947. Maryland increased its budget from \$20,000 in 1946-47 to \$50,000 for 1947-48. Massachusetts reported 20,512 enrollees in 1944 for civic education; in 1946-47 they had 64,711.

Michigan illustrates strong upward trend. "Even though a three-year experimental period with liberal state aid ended in 1947, 85 percent of all programs started were operated last year with local support. The 1948 legislature approved \$300,000 for local assistance during the current year."

Wisconsin jumped from an enrollment of 62,000 in 1943-44 to over 118,000 in 1946-47.

**"THE CHURCH THE ROCKEFELLERS BUILT"** in Cleveland—Euclid Avenue Baptist church, is to soon become the city's interdenominational center. The vote of the Cleveland Baptist Association has made this possible.

## II

# THE TREND BACK TO THEISM In American Thought

LOUIS J. A. MERCIER

*Emeritus Harvard University, Professor of Comparative Philosophy and Literature, Georgetown University.*

THEISM STANDS for the rational conviction that there is a First Cause distinct from the universe, that this First Cause is a personal being who willed a certain order in a physical universe but who may change it or interfere with it, and who may also have personal relations with the personal human beings which He made spirit and matter, that there might be a living link between that universe and Himself.

In contrast with Theism, Deism stands for a first cause distinct from the universe, but holds that there is no possibility of the interference of the Creator with the established physical order, or of communications between God and man.

A Theist therefore may be a Christian, but a Deist cannot. In fact the Deism of the 18th century in both England and France was violently anti-Christian.

Historically then, the first step in the devolution from Christianity, largely brought about by the theological quarrels among Christians, was toward the natural religion of Theism or Deism.

In so far as Jefferson, and even Washington, and others of the "Founding Fathers" lost their faith in Christianity or organized religion, living as they did at the end of the ascendancy of Deism, they were Deists or else Theists, the latter evidently if they spoke of Providence or prayed to God for help.

Thus when Washington wrote, at the close of a speech to both houses of Congress: "Let us unite in imploring the Supreme Ruler of nations to spread His holy protection over these United States . . . to verify the anticipation of this government being a safeguard to human rights," he made a profession

of complete Theism. Jefferson was probably nearer to Deism, but his very words in the American Declaration of Independence prove the value of Deism standing as a reality antecedent to the universe, the source of its order, and consequently of a righteousness above individuals and nations. If man has inalienable rights, it is because he has an inalienable duty, the duty to live according to God's moral order, to be just in his relations to his fellowmen and to God.

The ten commandments embody this law of natural justice and are spontaneously recognized as such by reason. If then the state, whether through the edict of a dictator or through a democratic majority, should command him to violate them, he would have the inalienable right to resist. Add to this the Lord's prayer, and you have the minimum code of Theism.

To the natural moral law of justice, Christianity adds the law of love: Love thy neighbour as thyself for the love of God. Do more for your neighbour and for God than justice calls for, to the point of loving those who deal unjustly with you. Deplore their deeds, but pray for them that God may help them to see the light. For Christianity adds to Theism the conviction that God may not only deal with man but that He is constantly doing so, raising him to a supernatural life through sanctifying grace, giving him constantly the supernatural help of actual graces, ever showering him with the gifts of His love and demanding his love in return even to joyful sacrifice.

All men may act according to justice, though even then not without the help of God, because it is both according to their

rational nature to understand the law of justice, and according to their dependence as creatures to need the cooperation of God even in the natural order. The supernatural grace of God is likewise available to all men, but to utilize it requires a free movement of the will, a loving self-giving in answer to the love of God. This is the realm of high religion which may lead to holiness.

But the realm of the natural order remains which is that of justice. Hence the importance of the natural religion of Theism. It stands opposed to atheism, pantheism, and ultimately to every form of monism which suppress God as a being antecedent to the universe, and merge Him with nature as the becoming of the most good to be worked out pragmatically, and hence according to the changing and contradictory desires of individuals and social groups.

Now Theism is in a very special way in the American tradition. The American Declaration of Independence is a striking testimony that this nation started its separate existence in a revindication of the inalienable rights of man which stem from his God-given nature. President after president have testified in their messages to such a belief. In God we trust is imprinted upon our coins. A Thanksgiving to the Providence of God is a national festival.

But, if back of our political institutions and our bill of rights Theism is implicit, the same is not true in our academic circles. Our political tradition goes back to the Deism and Theism of Jefferson and Washington as the original American thought; but our academic tradition does not. The reason is that, as our universities developed, those aspiring to be their professors had to go for their training to the universities of Europe. They found them dominated by German thought out of Hegel, paralleled by the French positivism of Comte, and the English post-Darwinian naturalism. They absorbed these philosophies with so much docility that they ushered in our present day naturalism, the fundamental tenet of which is that "the time has passed for Deism and Theism."

This categorical pronouncement is quoted from the manifesto published in 1933 by

those who called themselves religious humanists, chief among whom was John Dewey. Further statements were: "Religious humanists regard the universe as self-existing and not created." They believe "that man is a part of nature and that he has emerged as a result of a continuous process." They reject "the traditional dualism of mind and body," and they consider that "the distinction between the sacred and the secular can no longer be maintained."

This manifesto remains most valuable because it is at least thoroughly honest in its statement of doctrine, though those who signed it have really no right to call themselves humanists, as humanism stands for the distinctly human; nor religious, as religion in the traditional sense means a relation between two beings. They should be called humanitarian naturalists, humanitarian because they make man the highest end of man, naturalists because they merge God and man in nature. It remains, nevertheless, that their manifesto is the clearest possible expression of the culmination of the whole monistic thought, idealistic and materialistic, of the 19th century.

It is hard for us to realize what a revolution this passing from dualistic to monistic philosophies has meant and how completely it set up our academic circles against the American political and religious tradition.

With the concept of a personal God, creator of the universe, you have an antecedent righteousness, a physical and metaphysical order, according to which the universe is governed. You also have an antecedent moral order according to which men and nations should govern themselves. This does not mean that there is no change in the universe or in human conditions. The physical order is an order of change and the moral order is to be applied in relation to the ever changing physical human conditions. But it does mean that all change is or is to be, in conformity with an antecedent reality.

If, however, you replace the concept of a self-existing God by that of a self-existing universe, you get the general attitude that, as there is no antecedent order, righteousness, or justice, to which a created universe

must conform, you are to expect a constant evolution not only in the physical world but in all moral relations. God is replaced by a supposed good in the making, this good being really what succeeds in emerging through struggle. Inevitably this means that might makes right, the might of a special group of a class, of a race, of a nation, and, eventually too, that might will be exercised by the authority of the social group or the state above which there will be no possible bill of human right. No doctrine could be more in contradiction with original American thought, or more threatening to American polity.

Yet it is this thought which has become prevalent in our academic circles. Its appeal is that it does not bind us to any fixed beliefs. Protestantism was felt as a liberation from the authority of the Church, Deism was a liberation from Christianity, but the philosophy of total change was the liberation from an antecedent God, a call to create an ever new order. What had been called religions or ethical codes were but the creations of men of past ages, temporary taboos, good perhaps for their day but of no necessary relevance to our own. It belongs to us to make our own morality in the light of our felt needs. An immense feeling not only of intellectual but of moral liberation was thus released, a final "enlightenment" which made of us the eternal liberals, and all those who would hold on to any tenet as abiding truth, conservatives and reactionaries. This was the feeling of what may be called the generation of John Dewey, following upon the post-Darwinian and modernistic.

The intoxication of this sense of freedom is so exhilarating, and fits in so well with the academic yearning to have new messages, that a reaction against it might well seem to have been hopeless. Yet there is no doubt that this reaction has come, though in this country it is still submerged. In France it took place some sixty years ago. Hegelianism had given France her Taine and Renan, and the older rationalism the positivism of Comte. Paul Claudel gave us vivid description of the consequent atmosphere as the century neared its end: "Recall those years

of the eighties . . . all the famous men in art, in science, in literature were irreligious. Renan was reigning. I therefore believed what the so-called cultured people of the day believed. I accepted the monistic hypothesis religiously."

But in 1883-85 Bourget published his *Essais de Psychologie Cent emperaine* expressing his doubts as to the soundness of his masters Renan and Taine. Shortly after, in his novel *Le Disciple*, he pilloried the possible moral consequences of their doctrines. The revolt culminated shortly after 1900 in the conversion to Catholicism of Brunetière who, as editor of France's most distinguished review, professor at the Ecole Normale Supérieure, and foremost literary critic, was even more of a national figure than John Dewey here at the height of his influence. This challenge to naturalism in France has continued uninterrupted ever since through a host of writers and philosophers of whom Gilson and Maritain are the best known in this country.

Our American reaction against naturalism very interestingly actually links with this movement. In 1892, Irving Babbitt, who had graduated from Harvard in 1889, was studying in Paris. Searching for a philosophy of life, he could not but be attracted by the dramatic career of Brunetière. He credited him with having "wrestled manfully with what is the central problem of contemporary thought the problem of how to adjust the rival claim of 'being' and 'becoming'; how to retain the conquests of naturalism and, at the same time, assert the integrity of the part of man which is above phenomenal nature." Irving Babbitt had found his life-work. Like Brunetière he would try to adjust the rival claims of "being" and "becoming," and he would reassert a philosophy of "being" in and above "becoming." But Babbitt was as much in revolt against every form of church authority as any naturalist. He would reassert a distinctive humanism without their help. For this he found encouragement in Buddhism. As a result of his studies he submitted that there was in man the consciousness of a veto power which made it possible to order human life. Reason and will were not

enough because both had tendencies to excess. There must be meditation on that supercosmic higher will which we may feel at work in us. We must practice a genuine religious mediation to distinguish between the permanent and the impermanent, between abiding values and changing circumstances. Babbitt's humanism opposed naturalism and every form of monism, but though he spoke of the higher will in us as something supercosmic and above phenomenal nature, and even spoke of the possible cooperation of humanism with established religions, he refrained from being avowedly theistic. He nevertheless must be credited with having denounced naturalism as unsatisfactory, and his critical writings, as well as those of his most prolific disciple Norman Foerster showed how a dualistic critique could be utilized in all domains.

The two men, however, who more particularly mark the new complete neo-Theistic challenge to naturalism in the United States are undoubtedly Robert Maynard Hutchins and Walter Lippmann. They actually correspond to Bourget and Brunetière in France some sixty years ago, because, like them, they were brought up in the very thick of the naturalistic current, left bewildered by its flux, and had the intellectual vigor, fearlessness, and honesty which is necessary to wrench oneself from a philosophical ambivalence. Hutchins may be said to have rediscovered the need of metaphysics, and Lippmann the need of Theism.

Hutchins was a law professor at Yale in the twenties. At that time, as he tells us, law schools considered that to be a good lawyer one should know the past decisions of courts in order to be able to predict what they might be in one's own case. But did not the question remain: had the courts made right decisions? On what basis could we say that they had? Pragmatism would answer: Yes, if these decisions worked in favor of the social order. But what about the justice of that social order?

Hutchins was thus brought to rediscover the difference between particulars and universals. Particular facts may accumulate endlessly. But what is their relative signifi-

cance? The physical scientist sorts out his physical facts through comparative generalizations; and the further comparison of those generalizations issues into the several sciences to which they belong. Must not the same be done for the science of man, humanism, the ism about the distinctly human? What is the nature of man? What, according to that nature is the good life of man? We must know that to tell whether a law is sound. It is sound if it is in conformity with that nature, if it does not violate its rights. Thus Hutchins had been led to rediscover the need of metaphysics, for metaphysics is the science of being, without which we cannot know how to distinguish between beings, and, hence, without which we cannot know what kind of beings men are, and what must be their relations to one another and to other beings.

This was a radical challenge to the positivists who will not go beyond the sifting of facts at their own level, who refuse to rise from them to a formulation of the natures of the objects which alone can furnish a basis for distinguishing their respective values. This explains how Dr. Henry D. Gideons answered Hutchins: "To crystallize truth into Truth, and to substitute metaphysics for science is to arrest a process of intellectual growth that is the basis of the democratic process."

On the contrary, it may be answered: the democratic process, far from being independent of metaphysics is wholly dependent upon metaphysical distinctions. The soundness of democracy depends on the metaphysical distinction between natures, since the inviolability and dignity of man which calls for democracy depends upon his special nature. This is so true that, as soon as you lose the metaphysical distinction of natures and of the special nature of man, you are likely to pass, as has actually occurred, from democracy to totalitarianism.

Furthermore, the metaphysician does not crystallize truths into Truth more than the scientist. Both organize the truths they discover. The metaphysician merely deals with more general truths than the scientist. In fact the scientist can only work in the light

of metaphysical truths. He constantly deals with natures and potencies, distinguishes between essential and accidental properties, and freely manipulates causes. If metaphysical truths ceased to be, so would the physical, and even all possibility of the physical. Metaphysical truths are so necessarily independent of experimentation that they condition it. The physical scientist acts according to the more elementary metaphysical principles because the changes in contingent physical beings take place according to their determining natures, and the scientist can hope to discover them. But when we come to a man, we are faced with behaviors which are unpredictable because they may be purposive. Man does not have to accept physical conditions; he may modify them, and even act contrary to them. In fact all the physical sciences are developed through such interferences of man in the working of physical nature. That very capacity of man to interfere with the physical proves that the science of man himself must be more than physical. Metaphysics is the key to the understanding of the possibilities of man. As such, it is indispensable to the humanist.

This is what Hutchins rediscovered, and he did so scientifically: by the method of experience in a particular field. Buried in the welter of decisions in the field of law, he saw that there could be no law, but only records of possibly arbitrary or self-interested human behavior unless it was again made clear that, above the changing in man and thing, there is an abiding realm of reality and truth, and that because man can have something to say about those changes in himself and in society, he can know what those changes should be or not be, yet he can only do so in the light of that same realm.

Mr. Walter Lippmann came from the very center of the American academic scene no less than Mr. Hutchins. He graduated from Harvard in 1910 convinced that "the acids of modernity" had dissolved "the ancestral order." Having been knocked off "the rock of ages" into the flux of the philosophy of total change, he sought to find a formula for keeping afloat as early as 1914 in his *Drift and Mastery*. In 1929 he showed

how he had ripened his thought in *A Preface to Morals*. He reveals an indebtedness to Spinoza, Randall, Inge, Fosdick, Russell, Whitehead, Kirsopp Lake and some psychiatrists. He is more convinced than ever that the ancestral order is dissolved. What he offers to take its place is a stern stoicism which will lead us to accept pragmatically, through the disinterestedness of a mature intelligence, the disciplines in marriage, business, politics which are necessary to secure some measure of ordered life. Whereupon Irving Babbitt once his teacher, who reviewed the book exclaimed: "This is neither high religion nor even sound humanism. Lippmann's disinterestedness remains personal pragmatic expediency and relativistic morality."

However Lippmann, like Hutchins, could be credited with an unusual degree of fearless moral earnestness. It actually led him to dare to reverse himself. It took him eight years to do so, and the impact of the first word-war and of its aftermath. But his return to the traditional idea of God was complete as may be seen in the last chapter of *The Good Society* published in 1937.

Those whom Lippmann had proudly called "the modern" because they had dethroned God, he now calls "the lost generation." He disowns in pitiless terms those whose work he had taken to be decisive in the dissolution of the ancestral order. Those men may have been well intentioned, he writes, but they brought down the humanistic ideal in the crash of the supernatural order." And he goes on explaining: their mere physical and chemical systems, their bundles of conditioned reflexes left no place for God and the soul, and at the same time left no place for the moral law and the human ideals of justice, liberty, equality and fraternity. For the Hegelians, the Marxians, the pseudo-Darwinians, the Spenglerians, men were no longer inviolable essences, human persons but emanations of the absolute, pawns moved around by the dialectic of history, animals struggling for survival, cells in a superorganism, incapable of having authentic purposes, inalienable rights, or binding obligations, so that when they spoke of such, they were but

rationalizing their own desires according to circumstances. So concluded Lippmann, "all the landmarks of judgment were gone and there remained only an aimless and turbulent moral relativity."

This is precisely what Babbitt had told him. Lippmann now saw the light no doubt partly because the nineteenth century philosophies which he accepted so readily in his *Preface to Morals* had come to their full natural fruition. He now saw that "Marx and Hegel, Nietzsche and Alfred Rosenberg, Lenin, Stalin, Mussolini, and Hitler reached agreement on a common ground: that the conscience of freemen was incompatible with their purposes." The moral relativity which he had so long been content with he actually witnessed leading to tyrannies accepted by the masses, because such tyrannies could be presented as means for the attainment of class or national desires.

So Lippmann not only disowned monistic naturalism for a clear-cut theistic humanism, asserting that man is unique in nature because he has a God-given immortal soul; but he brought out most forcibly that such a humanism is essential for the maintenance of a true liberalism, because true liberalism can be grounded only "on the rock" of the conviction that because men are persons they are inviolable and cannot be treated as things. Moreover he fully recognized that "the fact that all men are more than things" was brought to the consciousness of the Western world by the Christian Church.

Lippmann as a political writer is also now fully aware that this faith in God the Creator, and in the consequent dignity and inviolability of man, is at the very center of American thought, the very foundation of our institutions. On the occasion of the celebration of the anniversary of the Bill of Rights in 1939, he wrote: "The Bill of Rights does not come from the people and is not subject to change by majorities. It comes from the nature of things. It declares the inalienable rights of man, not only against all governments but also against the people collectively . . . As Jefferson and Franklin were fond of saying: 'Rebellion to tyrants is obedience to God.' For them the rights of man came

from his Creator. In their view, the framework of government and the form of the social order were the things of Caesar; but the rights of man were not Caesar's but the things of God."

Many more indications might be collected, and should be, to chart the trend back to Theism, and even to Christianity and church membership among our national figures. Another most notable example was that of Paul Elmer More who, starting with Irving Babbitt to develop an individualistic humanism, left him to study the Greek tradition and the Life of Christ, and joined the Episcopal church after having not only repudiated Babbittian humanism as insufficient, but shown that modernism was but one of the inevitable products of monism. Other prominent Americans, as is well known, have joined the Catholic church; and no doubt the Evangelical churches have also had a number of notable returns to their active membership.

However, the movements toward growth and greater unity among the Protestant churches, and even the remote possibility of a reunion of all Christians do not constitute the immediate problem of the hour. It is indeed to be hoped that all Christian churches will keep their members from falling into indifference and unbelief, and that they may draw nearer in the understanding of the corpus of doctrines which must be held to be Christian; but it is only too evident that there are too many nationalistic and denominational prides and habits of thought in the way for Christendom to become so reunited in our time to refute the taunts of the naturalists that its contradictions and uncertainties make present-day Christianity unreceivable as a divine revelation.

The immediate problem of the hour is whether Theism may gain back, after its eclipse in academic circles in the 19th century, the renewed allegiance of the Western world.

Monism, in all its forms of merging God and man in nature; and dualism, in its assertion that God and the universe are distinct are the two fundamental and contradictory alternatives of thought. Hence they must

yield inevitably two contradictory conceptions of civilization.

The 19th century could not fully understand this in its first digesting of monism, but the 20th, after its experiences with two world-wars which bred the most inhuman tyrannies in history, should be able to do so. Agnostic or atheistic monism necessarily makes for totalitarianism. Theistic dualism alone can guarantee human freedom.

Catholics, Protestants, and Jews cannot take a united stand on their religious doctrines, but they may do so in their common belief in Theistic dualism. In fact they have already done so repeatedly, notably in their Inter-Faith Peace Pattern of 1943, the first article of which reads: "The organization of a just peace depends upon the practical recognition of the fact that, not only individuals, but nations, states, and international society are subject to the sovereignty of God, and to the moral law which comes from God."

On that platform, we can save the rights of man in the councils of the world. Without it, we can only help to change local totalitarisms into a gigantic world police state.

#### GOD

1. God is that function in the world by reason of which our purposes are directed to ends which in our own consciousness are *impartial* as to our own interests.

2. He is that element in life in virtue of which judgement stretches beyond facts of existence to *values* of existence.

3. He is that element in virtue of which our *purposes* extend beyond values for ourselves to values for others.

4. His is that element in virtue of which the attainment of such a *value for others* transforms itself into values for ourselves.

5. He is the *binding element* in the world. The Consciousness which is individual in us is universal in Him: the love which is partial in us is all-embracing in Him. Apart from Him there could be no world, because there could be no adjustment of individuality — (Whitehead, *Religion in the Making*, p. 158.)

Albert Einstein: "To know that what is impenetrable to us, really exists, manifests itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive form — this knowledge, this feeling is the center of true *religiousness*." (from a paper before the Conference on Sc. Phil., and Rel. — Columbia, 1942.)

To have "one world" dedicated to the respect of human right, the least we must have as to religious convictions is the intellectual certitude of the existence of a personal God to explain their origin.

That typical products of our American universities, steeped in naturalism, worked back their way to that conviction should be an incentive to us all, Catholics, Protestants, and Jews, to marshal the arguments for our common basic faith which reconvinced them; and to work that our academic thought may once more coincide with the political thought which gave us our freedom and which alone can insure freedom to the world.

For a more detailed study, Cf. Mercier, L. J. A., *American Humanism and the New Age* (Bruce, 1948), *The Challenge of Humanism* (Oxford Press, 1933). Cf. also, besides works cited: Babbitt, I., *Democracy and Leadership* (Houghton, Mifflin), *The Dhammapada* (Oxford Press); Foerster, Norman, *Toward Standards* (Farrar), *The American State University* (U. of Cal. Press), *The Humanities after the War* (Princeton Press); More, P. E., *The Christ of the New Testament* (Princeton Press); Hutchins, R. M., *No Friendly Voice* (U. of Chicago Press), *Education for Freedom* (Louisiana St. U. Press).

ARE AMERICANS LONELY? Geoffrey Gorer, British anthropologist, writing in his book *The American People*, says — as his central thesis — that they are. "The absence of doors in all but the most private parts of most houses, the wedged-open doors of offices and studies, the shared bedrooms in colleges and boarding houses, the innumerable clubs and fraternal associations, professional organizations and conventions, the club cars on trains, the numberless opportunities and facilities given for casual conversation, the radio piped into every hotel bedroom, into many railway cars and automobiles — Americans consider there is something odd, something suspect when a young person deliberately eschews company and chooses privacy."

UNESCO CONTINUES to promise much for world understanding, short of interference of immediate war. Development of museums as a means of creating world understanding is in the blue-print; also, making the great books of all lands available in languages where they are not now published.

New project sponsored by UNESCO calls for the enrollment of hundreds of young men and women from all over the world in 135 voluntary workcamps now set up in 20 devastated countries. Sites of many of the camps are war-wrecked schools, hostels, and hospitals.

### III

## THE TRAINING OF THE FACULTY In A Church-Related College

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OF THE means necessary for the implementation of the elements of a program of education of a Church-related College of Liberal Arts—administration of the campus organization of the curriculum, method, and faculty personnel—nothing is more essential than the attitudes and training of the faculty. Perhaps more than at any other point the faculty is the effective edge at which the entire educational program impinges upon the student. No matter how well conceived the program or how effective the administrative structure of the campus, if the teaching personnel falls short of the demands upon it, the entire educative process fails. It is of the utmost importance, therefore, that critical attention should be given to the training of the faculty.

#### *Fundamental Assumptions*

What I shall say concerning the training of the faculty in relation to the teaching of religion in a Church-related College is predicated upon fundamental assumptions concerning the nature of religion and its functional relation to personal and social experience. From these assumptions certain logical implications follow for the place of religion in the college program and for the training of its teaching personnel.

It is assumed that religion sustains a functional relation to the survival and well-being of man. Like every other aspect of his experience, religion arises out of man's interaction with his objective world of nature, society, and his cumulative tradition. Its roots are in man's needs and his consequent desires on the one hand, and in the nature of objective reality in its widest extensions on the other. In its origin and nature man's religion is comparable in its source and nature

to man's science, his technology, his philosophy, and his art. As in his body the eye has been developed as an organ of vision and the hand as an organ of manipulation, so science, technology, philosophy, the arts, and religion have arisen out of human need and contribute to the fulfillment of man's life. Each of these phases of man's culture is concerned with a characteristic set of values. Religion is differentiated from the other phases of culture in that the values with which it is concerned are the fundamental and comprehending values that emerge when all the values that are involved in his specialized interests and activities are integrated and fused into a total meaning and worth of life in its responsible relation to God conceived as the ground of all reality. These comprehending and ultimate values give unity and meaning to man's life and endow it with a sense of worth that can be found in no set of isolated values, whether intellectual, economic, political, aesthetic, or moral, when pursued without relation to or in competition with all other specialized sets of values. Without this religious synthesis man's personal experience and his culture tend to fall apart into a meaningless and frustrating atomism, with consequent attitudes of disillusionment and pessimism. It must be quite obvious that the achievement of an effective integration of personal and social experience and a sense of worth and human dignity are quite as essential to man's survival and well-being as are the functions of nutrition, reproduction, intellectual insight, political organization, or the production and distribution of goods. There is scarcely need to argue this point in the midst of the chaos of the present world situation.

From this basic assumption it follows that religion sustains a reciprocal relation to man's personal and social experience. On the one hand, its ideas, celebrations, and organizational structures are derived directly from the many-sided supporting practical interests and activities of the common life—its intellectual pursuits in science and philosophy, its processes of production and distribution, its political activities, its moral judgments, and its appreciation and creation of beauty in art. This is why, as the history of religion so abundantly demonstrates, the theology, the cultus, and the organization of religion undergo continual change as the culture of a people changes, or as is equally demonstrated by the facts of history, a religion that has lost its articulation with the vital processes of the common life loses its vital religious quality and its power to serve the needs of society. On the other hand, once this integration of the operative values of the common life is achieved, it brings to bear upon every area of personal and social experience the searching cross-criticism of its ends and means and thus subjects it to the forces of reconstruction.

It also follows that religion functionally conceived is not an entity that invades human experience from some supernatural realm outside experience, but is a potential quality that inheres in any and every experience of man's interaction with his world. Religion is not something that one can "get" or "lose." Any experience is religious to the degree that it is interpreted, judged, and carried through to the completed act in the light of these ultimate values. It is non-religious to the degree that it is dealt with without consciousness of or without reference to these values. It is anti-religious to the degree that it is carried through in conscious violation of these values. That is to say, if religion is to function vitally in human experience, it must function at the specific points at which persons and groups confront the issues of living, where concrete situations are being met, and where decisions are being made. Judged by these criteria, the commonplace experiences of the campus—classroom procedures, dates, fraternity and

sorority associations, relations with the faculty and administration, sports—may have profound religious meaning, whereas formal religious exercises may have little or no religious significance.

For the same reason it follows that, whatever provision may be made for the systematic study of religion as a field of investigation, religion should be considered an integral phase of every subject in the college curriculum, to be dealt with objectively wherever and as it appears in every field of study—in the natural and social sciences, in literature, in history, in philosophy, and in the arts. Historically and functionally, religion as a quality of personal and social experience has arisen, like all of these products of culture, out of man's interaction with his objective world, and is inseparably a part of them. It is impossible adequately to deal with our literary heritages without taking into account the literature of the Bible and the great religious classics, especially when these have done so much to fashion our literary forms and the structures of Western thought. No less is it impossible to trace the historical development of the human adventure without giving attention to man's religious acts and institutions. How can any account be given of the development of man's philosophy without including his reflections upon the nature of God, of man, and of human destiny and the great architectonic structures of religious speculation? Who could suppose that the social sciences could afford an adequate picture of man's associated behavior while neglecting religion as one of the most obtrusive forms of collective behavior? Historic art, whether in painting, music, architecture, or the drama, is unintelligible without its religious motif. Considering the light which modern physics, chemistry, and astronomy are throwing upon the structure of matter and the vastness and complexity of the universe and the light which modern anthropology and psychology are throwing upon the origin and nature of man, it is impossible to overlook their relevancy to our conceptions of God and man and their relation to the world of nature. To omit the religious phases of every one of these disci-

plines is to falsify and distort our cultural heritage and to deprive the student of one of the most valuable resources of that heritage in understanding our contemporary experience. This is the reason why religion should be an integral part of every subject of the curriculum and the concern of every member of the faculty.

These are the considerations that have led the American Council on Education to recommend that religion should be included in the study of every field of the curriculum in public as well as private institutions. They are the considerations which have led us in introducing the study of religion into the University of Kentucky to set up a Topical Field in the Religious Aspects of Culture on the same basis as in other fields of concentration leading to the degree, with courses offered in the religious aspects of their subject-matters by the department of English, History, Philosophy, Sociology, Psychology, Anthropology, and Art. Desirable as a Department of Religion may be for the study of religion as a special field of investigation, it should in no sense be allowed to displace or supersede the responsibility of every department for the study of religion or result in the departmentalizing of religion which should be a concern of the entire student body and staff.

*Implication for the Training of the Faculty in the Several Fields of the Curriculum*

The implications of these fundamental assumptions for the training of those who teach in the fields of Literature, History, the Natural and Social Sciences, Philosophy, and the Arts are transparently clear. At the same time the problems they raise are many and extremely difficult.

As matters now stand, college teachers are trained in highly departmentalized fields of learning in the universities. These departments are for the most part quite unrelated to each other in the total educational program of the university. They are concerned with highly specialized subject-matters that are the cumulative end-product of long years of research. The men who teach in them are highly specialized scientists or scholars and authorities in their respective fields.

The inevitable result has been the increasing departmentalization of university education. This, in turn, has accentuated the fragmentation of the undergraduate college curriculum. This fragmentation of learning has been the subject of searching criticism as involving one of the weakest points of college and university education, and has led to numerous experimental reorganizations of the college curriculum as in the General Education Courses at Harvard, Columbia, the University of Chicago, and Transylvania College.

This specialization of college and university education is accentuated by programs of study and research leading to the Ph.D. degree generally required as a prerequisite for college teaching. Within an already segregated field, the candidate for the doctorate pursues a sequence of subjects and independent work pointed toward a highly specific aspect of the field in which he is to take his degree. His program culminates in a research project on a narrow and specific problem and is expected to add some new increment to previously existing knowledge in his chosen field. He is thus expected, as a not-too-facetious quip has it, to know more and more about less and less.

It is with this equipment that the college teacher enters upon his work. He is master of a specialized body of knowledge in a segregated field. He has been disciplined in the techniques appropriate to handling the subject-matter of his specialty. He has developed an intellectual and emotional loyalty to the tradition in which he works and a desire to see its interest protected and furthered in the institution, sometimes in competition with other departments for academic prestige. Not infrequently he has come to feel that it is academically "correct" not to profess knowledge in fields other than his own.

In certain respects this training is an asset for college teaching. In certain other respects it is a liability. In view of the rapid accumulation of technical knowledge in highly specialized fields, the service of the expert is increasingly indispensable. No one in his right mind would advocate that college teachers should be less competently trained

in the subject-matters and technical methods of their respective fields. On the other hand, unless compensated for by corrective procedures, such training tends toward the isolation of the scientists and scholar, the narrowing of intellectual perspectives, and the difficulty of perceiving the inter-relatedness of all fields of knowledge. It further accentuates the already extreme departmentalization of the college curriculum.

To this high degree of specialization in the training of the faculty must be added the further fact that in most of the training programs now available in universities, little or no opportunity is offered for the understanding of religion as a phase of culture or of personal experience. As a result, the scientist or scholar may be only vaguely aware of the role that religion has played in the evolution of man's thought and life. If he is personally interested in religion, his knowledge of it is likely to be derived from an uncritical acceptance of such popular expositions of religion as he may hear in church services or Sunday schools or from his critical reactions to such expositions. No doubt all of us have known of instances in which very competent scientists or scholars in their fields are, when called upon to teach in the field of religion, astonishingly uninformed and uncritical. It is as though these two fields were kept in entirely separate compartments so that when one passes from one field to the other he lays aside his scholarly methods of thought and adopts an entirely different mental procedure. Or who of us have not known of distinguished scholars who are hostile to religion as a congeries of superstition, magic, and obscurantism. In such instances the reaction, as certain case histories show, is often to an arrested form of infantile religion whereas the scientist and scholar had achieved a high degree of maturity in his chosen field.

Notwithstanding these handicaps, however, most college teachers are sympathetic toward religion and succeed in utilizing their critical intelligence in dealing with it. Many of them are responsibly and wholeheartedly engaged in religious activities on and off the campus. But it must be fairly said that this happy condition is not the result of their uni-

versity training, and not infrequently in spite of it.

Obviously it is much easier to state the problem of the training of teachers in the fields of science, philosophy, history, and the arts to deal with religion constructively as an aspect of their respective subject-matters than it is to suggest a solution to the problem.

Perhaps one fruitful suggestion lies in the development of the comparatively new experiment in unified science, as exemplified in the work of the Congress for the Unification of Science, *The International Encyclopedia of Unified Science*, the Conference on Science, Philosophy, and Religion, the recent round-table discussions of the American Association for the Advancement of Science, and the creation of such procedures as that of the Inter-divisional Committee on Unified Science at the University of Chicago for the integration of scientific research and teaching. As Edward F. Haskell has pointed out in an article in *The Scientific Monthly* for June, 1942, this movement toward the integration of a world view based upon unitive science has profound religious significance:

Unified science is, like all religions, inseparably and directly connected with values, ethics, and morals. And values are connected with action. The religious force of unified science (unlike that of most other world-views) is manifested in integrated knowledge, mutually comprehensible speech, and uncompromisingly social action . . . In short, unified science gives the power of knowledge, of faith, and of efficient action to the individual and to society. This power is the religious force of unified science.

It may well be that the interrelation of science so conceived is more effective in creating religious attitudes and religious commitment to the realities of life than are the traditional theological formulations and symbols that arose from the most part out of a prescientific culture and that now, having lost their articulation with the real and present world of man's experience, have lost their religious significance and have become secular.

A second fruitful suggestion may lie in the direction of the recently developed practice on the part of the university in granting

two types of program leading to the Ph.D. degree, one leading to the doctorate in research and the other leading to the doctorate in teaching. That leading to research would maintain the tradition of a high degree of specialization in one aspect of a chosen field. But that leading to teaching would permit a more inclusive sequence of courses and independent work, and a broader field of specialization.

These are initial experiments in new patterns of procedure that might well open up many other possibilities in the broader training of college teachers that would achieve an integration of competence in a given field with a breadth of approach and understanding in related fields of knowledge, including that of religion as an aspect of culture and an integral part of man's intellectual and spiritual heritage.

#### *Implications for the Training of Teachers in a Department of Religion*

It is assumed that the phenomena of personal and social religious behavior are as amenable to observation, description, analysis, and appraisal as those of any other form of human behavior. As such they constitute the subject-matter of a field of study comparable with those of science, philosophy, history, and the arts. In no case, however, should the organization of a department of religion displace the study of religion as a phase of the subject-matter of every field of learning in the college or lessen the responsibility of every faculty member for a total program of religion on the campus.

There are advantages and disadvantages in establishing a department of religion, as there are in every other department. On the one hand, each several field of knowledge, including that of religion, is concerned with an identifiable phase of man's interaction with his world and deals with a growing tradition of organized subject-matter requiring an appropriate methodology. Teachers in these respective fields must be masters of the subject-matter and methods of these fields. Moreover, with the increasing growth in the volume and complexity of the content of education it has become necessary for students to proceed from a broad base of general educa-

tion to specialization in some field of knowledge. The wealth of subject-matter in the field of religion, as well as its fundamental place in the cultural development and contemporary experience of mankind, not only justifies, but requires, that the student shall have the same opportunity to specialize in the field of religion as in any other field of concentration.

On the other hand, a department of religion is subject to the same dangers that beset all other departments—that of isolation and contributing to the fragmentation of the curriculum. However much any field of learning suffers from departmentalization, religion, by its essential nature, suffers more. Religion, as we have earlier noted, is a comprehending experience that derives its nature and function from bringing to focus all the interest and activities in a total meaning and worth of life in its responsible relation to reality as a whole. As in practical life its substantive ideas and practices are derived from every area of man's interaction with his world, so on the campus its subject-matter is inseparable from the natural and social sciences, from history, from philosophy, from literature, and the arts, all of which have their origin in some particular aspect of man's experience. When religion migrates from this integrating center of values to the periphery of attention and becomes only another specialized interest with a self-contained subject-matter and method, it loses on the campus, as it does in practical life, its religious quality, and may and often does, become a factor of personal and cultural disintegration. Having a department of religion, however competent, by no means in itself guarantees that religion will pervade the campus as a vital and creative influence.

These considerations set the problem for the training of teachers of specific courses in religion, whether as separate courses or as organized in a department of religion. In this instance the problem is almost the reverse of that of training teachers in the several fields of knowledge to deal with religion as an aspect of their disciplines. It is the problem of preparing the teacher of religion to perceive the interrelation of religion with

the other fields of learning both from the standpoint of the implications of religion for the humanities, the social sciences, and the natural sciences.

Such training is not now generally available in the theological seminaries and schools of religion in universities. The problem in reference to the Ph.D. in other fields also presents itself here. The program leading to the doctorate requires a sequence of studies in a highly specialized and self-contained field or department, such as theology, church history, the Old and New Testaments, or Practical Theology. The candidate does his research in a still more highly specialized specific problem in his chosen field. The result, as evidenced in doctor's examinations, is that the candidate has little knowledge of other fields in the seminary and that little is not well integrated, even with his own specialization. Beyond the seminary, his knowledge of the humanities, the social sciences, and the natural sciences is even more attenuated, to say nothing of his failure to perceive the functional relation of religion to these other aspects of man's intellectual and practical life.

The isolation of theological education is further accentuated by the fact that in many instances, to which there are notable exceptions, theological thought moves within a closed system of unexamined *a priori* assumptions concerning a supernatural and authoritative revelation, the nature of God and man, the origin and nature of sin, the operation of divine grace in contravention of the orderly processes of nature, and the eschatological nature of history. At best, this dualism creates a severe tension, if not a complete split, between scientific and theological methods of thought; at worst it creates an impassable chasm between them as is evidenced by the recrudescence of neo-orthodoxy with its repudiation of human intelligence and its supreme emphasis upon irrational faith. A too narrow training within a self-contained tradition of theological education renders it difficult, if not quite impossible, for the student

to assume an objective attitude toward religion or to achieve an insight into its functional relation to the social process.

A convincing argument can be advanced that in order to avoid this closed system of *a priori* theological thought and secure an attitude of objectivity and at the same time an insight into the functional relation of religion to man's historical and contemporary experience, the best approach to the training of the teacher of religion may be through history, the social sciences, or philosophy. Some of the most productive religious thinking in this country has resulted from this objective approach.

It cannot be too strongly urged that the preparation of the faculty for such a program of religion on the campus as is here envisioned involves much more than academic programs or intellectual competence. It involves fundamentally the personality of the teacher and his own personal religious experience. No one can properly interpret religion as a vital and creative quality of personal and social living who is not himself a deeply religious person. Independently of professional training, and sometimes in spite of it, many teachers have exercised a profound religious influence upon their students and the campus because of their personal religious attitudes and their active participation in the religious activities of the community.

While, therefore, state institutions cannot in the same manner adopt religious standards in the appointment of the members of their faculties, the church-related colleges can, and should, insist upon a positive and constructive religious attitude on the part of its appointees in every department of the curriculum.

In the deepest sense, religious attitudes are communicated through association in a religious community. This, without straining through formal and artificial devices or through sentimental pietism, but through the shared appreciation of experienced values that well up within the college community, the college should be.

## IV

### ENROLLMENT TRENDS IN RELIGION COURSES

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IN 1931, we began a study of the enrollment in Religion in the years 1920, 1925, 1926, 1927, 1928, 1929, and 1930. The replies gave us data on a whole decade and also supplied the record of the five successive years in the latter half of the period. Our results were rather startling. Several colleagues urged us not to publish them. "Why hit a man when he is down?" they said.

The years passed. Not a few departments actually were liquidated. Then just about the middle of the 30's a change became apparent and religion courses began to pick up. Again, the war years brought a lessened enrollment. However, at the conclusion of the war men came back in large numbers. Enrollment went up enormously in the college, and with it a substantial gain in the size of our classes. Was there any percentage gain? That was the important question.

Last year we brought our earlier survey in the mid-west meeting to the National Association of Biblical Instructors. They approved a further study providing it could go forward as part of the study being made at the University of Michigan.

We chose to study 300 schools of various types—state, independent, and church-related as well as schools for men, for women, and coeducational; large and small; from different sections of the United States. To these questionnaires were sent. This article will consider the results of these questionnaires.

Ninety-four colleges (31%) returned the questionnaires with some information. Of the institutions responding 16 were independent, 13 state and 65 church controlled. Among them were 9 schools for men and 13 for women. Of the total number 79 were able to separate out the elective enrollment. In the case of 17 only total religion enrollment

was available. Only 27 schools were able to give information covering the entire 25 year period—36 from 1925, or 20 years; 62 from 1930; 73 from 1935, one decade; and almost all covered the last five year period.

To insure merely the number taking religious courses would mean little without considering it in relation to the number enrolled in the institution. Some of us have experienced a very gratifying increase in absolute enrollment, but the total enrollment in the colleges has advanced sharply. Have we kept up with the increase in general enrollment? The only way to determine this was to calculate the percentage of the total student enrollment in elective religious courses. Is a larger percentage of students freely choosing religion as a subject of college study? So this report will be largely in percentages of the total enrollment.

It is necessary to make one further observation, the percentages shown here are probably considerably greater than the number of different persons actually taking courses in religion, for the total enrollment of the college usually means the total number of different students who were enrolled during the college year and not the number of course registrants. The enrollment in religion courses represents the sum of those enrolled in the fall semester and in the spring, and in some cases the sum of three quarters registration. Obviously many of the students are thus counted twice, or indeed, might, if taking two courses at the same time, be counted as many as four or even six times. It will not do, however, to divide the enrollment by two to get the exact number enrolled, for in many schools the quarter or semester courses are complete units and there is little if any carry over. Does the percentage, however calculated, vary from year to year, that is all

we ask, for the the same basis is used throughout.

Of the twenty-two schools going back as far as 1920, twelve had a larger percentage enrollment in 1925 than in 1920, eight had a smaller percentage and two were exactly the same. Of the four independent schools reporting for that period three had increased, one decreased. Of the church schools eight had increased, seven decreased and one was the same. On the whole there was a slight upward trend in the first half of the decade. But the next five years tells a different story. Only 12 schools increased their percentage in 1930 over 1925; while 22 schools report a falling off, some rather disastrous. For example a New England womans college, Mt. Holyoke, fell from 19.3 to 10.6, almost 50%; another, Vassar, from 25.3 to 20, more than 20%; a mid-western coeducation school, Washburn, from 14.9 to 3.0%; a middle west, denominational school from 37 to 19, almost 50%; another, Knox, from 16% to 9%; another, North Central, from 49.7 to 27.3; another, Simpson, from 40% to 16%. My own school, Northwestern, from 16.3% to 8%.

#### *The Nineteen-twenties*

This bears out my earlier study. Comparing 1920 and 1930, it appears that at the end of the decade eleven were at a lower level than at the beginning, though twelve had been larger in 1925 than in 1920. This study does not show it, but my earlier one does show that the break came in most schools in 1927 or 1928, and the decline evidently continued well into the next decade. However, there was an upward turn evident by 1935 as our figures show. Among the Independent group seven reported a smaller percentage in 1935 than in 1930; and only four larger. In the State group six had increased and but two decreased. Among the Church controlled colleges twenty-three had registered a gain, and only seventeen a loss; but of the schools, mostly church controlled, which gave only the total enrollment, including both required and elective, six had lost, and but two had gained. In all out of the 67 institutions reporting for those years thirty-five had increased, and 32 decreased. A

slight gain the country over had been made. Some were still losing rather heavily.

A New England men's school, Amherst, dropped from 18.7 to 8.82%; another, Brown, from 14.2 to 7%. These had gained in the previous five years from 6.7 to 18.7% and from 4.7 to 14.2 respectively, and experienced their loss later than the others. In general neither the gains nor losses were very great. An Eastern church college decreases from 4.9 to 3.17%, another, Baker, increases from 1.8 to 2%; another southern church school, Baylor, decreases from 22.6 to 22.4%, while still another goes from 13.5 to 14.8%. A few showed more marked increases or decreases. Northwestern University went down from 8% to 4.8%; another church school, Otterbein, went up from 6.7% to 12.1%.

#### *Gains Versus Losses*

Although some gains had been registered, a comparison of 1935 with 1925 enrollment revealed that of the 38 schools furnishing data, twenty-three had a smaller percentage enrolled in elective courses in 1935 than in 1925, while only 15 had made a gain.

A comparison of 1940 with 1935 shows 39 schools with a higher percentage of enrollment and but 32 with a lower. Nine Independent schools had increased, four lost; ten state schools had forged ahead, two dropped back; while of the church colleges seventeen gained but nineteen lost. Of the church colleges including both required and elective enrollment five registered a gain, seven a loss. Here again, although there were some sharp increases or losses, probably due to the local situation, the change in most cases was not striking, 3%, 4%, 5%, an occasional 10% or 11% and once as high as 18% difference. Only 29 schools showed a higher percentage in 1940 than a decade earlier, 1930, and 30 showed a decline.

A comparison of 1945 with 1940 shows a more marked change. Here with 79 schools reporting, 50 had made a percentage gain, while but 29 had declined. The gain was evident in all the different categories of schools. Ten of the independent group gained, four lost; 6 of the State gained, 3 lost; the church related reporting elective separately

revealed a gain in 24 and a loss in 17, while those reporting elective and required enrollment together showed ten to have gained and 4 to have lost.

#### *Post-War Years*

By 1940 the war situation had begun to affect the colleges, though not heavily as yet. College enrollments began to fall off, and military units began to appear. Seldom were the military trainees given a chance to elect courses in religion (at least that was the experience reported to me by several colleagues in other schools. I assume that was rather generally the case.) In some cases respondents have definitely given the V-12 enrollment in addition to the civilian group. Percentages have in such cases been based upon non-military enrollment. But others may have included the military without noting it. Not alone the calling up of students affected the situation; but also a number of faculty men were called to the service. Even so there was some advance over the whole period. By 1945 the normal had not yet been restored, indeed it is not yet so, but G.I.'s were coming back in considerable numbers and total college enrollments were soaring. A report of 1946 would have revealed probably more marked changes.

It will be worth while noting the year by year record of these war and post-war years. This can be seen in the following table.

Increase 1941 over 1940	9	5	21	8	43
Decrease	6	5	21	5	37
Increase 1942 over 1941	9	3	12	4	29
Decrease	6	6	28	11	51
Same		2			2
Increase 1943 over 1942	4	6	26	6	42
Decrease	9	5	15	9	38
Same		1			1
Increase 1944 over 1943	9	6	25	11	51
Decrease	3	3	18	5	29
Increase 1945 over 1944	6	5	25	9	45
Decrease	4	3	18	7	32
Same		1			1

Here it will be seen there was an increase in a substantial majority of the schools except in 1942 when the first heavy impact of war struck the colleges. The gain has been constant ever since, though more notable in 1944 over 1943, than any other year. A

few reported for 1946 and it appears likely from these scattered instances that there has been an even more marked advance since 1945.

It may very well be true as the respondent from Yale University wrote, that figures from other schools as from his own hardly represent a trend. Everything has been so abnormal, during these years. Yet from the writer's observation of what has taken place in these years in his own school, he is inclined to consider it significant that there has been an increase in religion enrollment in so many places. The end of the war or even before, with returning veterans, has seen a marked tendency toward the courses that are likely to yield practical results in a vocational direction. Men, and not a few women also, have lost from two to four years out of their normal educational period and are anxious to get into an active career. The emphasis is heavily in the direction of the scientific fields, or the professional courses. That so considerable a number have elected religion courses in such a time is gratifying.

Some of the percentage gains in these years have been notable as for example Montana State University from 2.6 in 1944 to 8.3 in 1945, but the revamping of the whole plan of religion courses accounts for that. One Eastern men's school, Brothers College, jumped from 35.1 to 62.6, with no explanation offered, likewise an Iowa church school went from 24.1 to 35.4; another, Lawrence, from 26.6 to 35.1; and a far western school, Whitman, advanced from 3.9 to 10.4%; an eastern school went from 11.4 to 17.3. However, the percentage change either of increase or decrease was usually not large.

Looking back over the period, two schools, Denison and J. B. Stetson, are seen to have made a steady advance from 40-45, with the following percentages respectively, 18.7, 22.1, 22.3, 26, 30.3, 35.6, and 10.9, 13.9, 22.3, 27.3, and 49.3. In the latter one course is required and only the total religion enrollment was given. Two eastern women's colleges, Bryn Mawr and Sweet Briar, increased steadily during the period 41-45, with the following percentages, 2.98, 4, 4.56, 5.51, 6.8, and 30, 31.6, 46.5, 46.7, and 59.3. In

neither is there any religion requirement. Nine colleges advanced consistently during the 42-45 period, fourteen during 43-45, and, as we have seen, forty-five colleges advanced in 1945 over their 1944 enrollment, that is over 58% of those reporting for those two years made an advance. Some of these gains were notable, thus two, Wells and Whitman, gained 166% in one year; another, Wheaton, Mass., 100%; another Carleton, 87%; still another, Brothers, 78%, one more, Syracuse 51%, and several as much as 20 to 30%. But it will be well to recall that in comparison with 1945 only 50 schools, or 63% had attained the percentage of enrollment they had in 1940.

#### *Other Information*

So much for the over-all picture. Now for some of the interesting incidental information that came out of the questionnaire. First concerning the trends in enrollment of the non-Biblical religion courses. What of the enrollment in Religious Education? It is interesting to note that only 25 out of the total number, or only slightly more than one-fourth have at any time, as reported, offered courses in the field. The number so doing has steadily increased except for one year. This I confess was a surprise. I had thought that there had been a recession in interest in it in more recent years. The number of schools reporting courses beginning in 1920 was as follows 5, 9, 14, 14, 15, 15, 14, 18, 18, 20. The enrollment as given for each year was as follows: 364, 876, 962, 1022, 1277, 937, 822, 898, 733, and 1136. However, one single school accounts for a disproportionate share of these figures. Brigham Young University a Mormon school which requires courses in the field reported as follows; 200, 400, 500, 500, 500, 400, 200, 400, 200 and 600. These are, as you note, round numbers and represent therefore probably an estimate rather than an actual count. A clearer view of the nation-wide status of Religious Education courses will be seen if Brigham Young be omitted from the report. The enrollment by years is thus seen to be 164, 476, 462, 522, 777, 537, 622, 598, 533, 536. This does not show any relation to total enrollments in the schools.

It appears, however, that in absolute enrollment figures the peak was reached in the year 1940, and there has been a slight recession since then.

#### *Comparative Religion Course Changes*

Next consider History of Religion or Comparative Religions, that is courses having to do with the Religions of the World. As reported the number of schools offering such courses were from 1920-45 as follows: 5, 13, 27, 29, 33, 46, 39, 43, 40, 41, the peak year being 1941. The total number of schools reporting was 56. I suspect that more courses may have been given in the 20-30 decade, but that enrollment figures were not available hence the courses were not reported. But that is only a guess. The enrollment given by years was as follows: 886, 1235, 1459, 1572, 1770, 2815, 2507, 1979, 2140 and 2551. But again Brigham Young accounts for a disproportionate share of the enrollment as given, since they report successively, 800, 600, 700, 900, 700, 1600, 1500, 1000, 1100 and 1300. Subtracting these we have for the remaining 55 colleges the following figures: 86, 635, 816, 672, 1070, 1215, 1030, 979, 1040, and 1251. The year 1945 registers the peak enrollment of 1251, though there had been a fairly steady increase up until 1941, then a slight recession to 1943 when the figure began again to rise. Here again the relation to the total enrollment is not indicated.

#### *The Philosophy Segment*

Philosophy and Psychology of Religion are often combined in a course, but wherever possible the separate figures are given. The following table will indicate the number of schools reporting each of the enrollments.

	1920	1925	1930	1935	1940	1941	1942	1943	1944	1945
PSYCH. OF REL.										
Schools reporting	2	4	5	6	9	10	7	6	7	5
Enrollment	25	41	68	93	178	167	104	85	102	62
PHIL. OF REL.										
Schools reporting	1	8	10	11	11	11	13	13	11	11
Enrollment	18	115	190	209	251	258	257	197	156	264
PHIL. and PSYCH. OF REL.										
Schools reporting	5	9	12	17	23	20	24	24	21	25
Enrollment	714	500	941	1218	1707	1628	1870	1352	1432	1640
TOTAL ALL PSYCH. and PHIL.										
Schools reporting	8	21	27	34	43	41	44	43	39	41
Enrollment	757	656	1199	1520	2116	2048	2231	1634	1690	1970

Here again Brigham Young distorts the picture on a national scale. Their enrollment in the combined courses is: 600, 300, 600, 800, 1000, 900, 1200, 800, 1000, 1000. Subtracting this from the total the result is for the other 47 schools: 157, 336, 599, 720, 1116, 1148, 1031, 834, 690, 970.

There is steady increase in the number of schools reporting Psychology of Religion separately up to 1941, then a recession from which recovery has not been made. Enrollment in it reached its peak in 1940.

Philosophy of Religion, separately reported, increased or at least reported no decrease in the number of schools reporting until 1943, with the enrollment peak in 1945, though 1943 and 1944 had shown a substantial decrease over the 1942 previous peak.

Philosophy and Psychology, undifferentiated, were given in more schools in 1925 than in any previous year, though the peak enrollment had come in 1942. The combination of all the courses showed a steady growth up to 1940 and has fluctuated since the peak number reported in 1942, which also saw the highest enrollment. Excluding Brigham Young University the peak of enrollment was reached in 1941, a steady increase each five year period until that time. There were some 178 fewer in such courses in 1945 than in 1941. Again these figures are not related to college enrollment.

#### *The Elective Bible Group*

Turning to the elective enrollment in Bible courses, some interesting facts appear. In all, 70 schools reported elective courses. In some cases Bible was in a group from which a certain number of hours were required, but not specifically in Bible. The number of schools reporting for each year were 17, 33, 47, 59, 63, 63, 64, 65, 62, 60, a steady rise to 1943 when 65 so reported, but a slight recession since. The enrollment figures for the years was 1784, 4078, 4517, 5161, 7446, 7795, 6642, 6652, 6602 and 7480. Here then was a gratifying, steady increase to 1941, then a recession, but a substantial increase in 1945. This will I believe be surpassed in the years following, if my own experience is any criterion, and a few

scattered reports lead me to believe that it may be.

Then it seemed to me it might be of interest to see what happened in the case of Bible required as Bible. Here 38 schools reported. In a good many schools Bible may be taken as satisfying a general religion requirement. But these schools specifically require Bible. The total enrollment as reported by these schools was successively 1902, 3872, 5139, 5314, 8653, 8409, 7265, 6609, 6485, and 7472. A steady growth appears up until 1940 when a substantial drop occurs, through 1944, when a substantial upswing appears.

This I did relate to the total college enrollment of the 38 colleges with the following result. The percentages beginning in 1920 were as follows: 18.94, 25.1, 30.8, 32.8, 36, 34.6, 30.8, 31.3, 33.3, and 32.9. There was a steady advance until 1940 when a drop occurred. However, with 1943 an increase again occurs, continues in 1944, but falls slightly in 1945. Again Brigham Young University distorts the picture. Removing their enormous enrollment the figures are: 1602, 3472, 3539, 4514, 7653, 7209, 6265, 6109, 5985 and 6672.

#### *Conclusions*

Our final tabulations was made in order to see what proportion of the total in the various schools were enrolled in Bible as over against all the other courses combined. Would there be any evident trend in this respect? Here the percentage was computed for only a few sample colleges where a substantial number were reported in both the biblical and non-biblical fields. First one or two examples of what happened when the Bible requirement was removed, but a general religion requirement remained which could, however, be satisfied with Bible. One church school required Bible through 1930. The Bible enrollment was in 1920 and following 298, 312, 187. The non-biblical was in 1925 and following 30, 15 and 24; but in 1935 and afterward the non-biblical was 154, 176, 254, 220, 174, 167 and 190 while the biblical was 4, 4, 4, 5. It should be said that some Bible was included in the major general course, but was not listed as such. In a typical small mid-western school, Baker,

the percentage of the total religion enrollment taking Bible was 93.2, 86.1, 90., 81.9, 63.6, 48.6, 73.5, 70.6, and 73.9, a very definite lessening of the percentage in Bible. A similar school, Cornell College (Iowa), ran 37.8, 24.3, 22.2, 26.2, 30.3, 30.3, 34.3, 21.4, 34., and 40.8. Here the biblical percentage has grown.

In a mid-western state institution, Ohio University, the record runs thus beginning in 1930: 39., 28.4, 28., 25.6, 26.7, 35.2, 11.9. A southern state university, Texas, is 100% Bible. It has an amazing enrollment. Beginning in 1925 it is: 676, 300, 659, 1069, 1029, 880, 1251, 1467, 1319. In percentages of total college enrollment this runs 20.3,

8.2, 12.8, 17., 18., 16.7, 25.3, 25.9, and 23.9, a proportion exceeded by comparatively few church colleges where the courses are elective. Another middle west church school, Lawrence, beginning 1930 reports the following percentages: in Bible: 64.9, 53.2, 39.3, 9., 22.1, 26.8, 15.4 and 3.2. An Indiana denominational school beginning 1925 reveals the following: 79.3, 72.9, 85.7, 74.3, 77.1, 83.8, 83.1, 84.8, 92.3. Bible is part of a group requirement there. The highest percentages was in 1945, though the percentage has always been high. The conclusion is clearly that there is no marked trend, but a slight one in the direction of an increased total enrollment in religion.

THE FULL TEXT of the American Survey prepared for the World Council of Churches, *Study of the Life and Work of Women in the Church*, has been released to headquarters offices of denominations. More than 19,000 questionnaires had been distributed to 21 denominations. A condensation of this report for popular use is to appear in the Federal Council of Churches *Information Service* sometime in early fall or winter.

PROGRESSIVE EDUCATION AND ESSENTIALISM — TEN YEARS AFTER were discussed in the September 1948 issue of *The Education Digest*. Frederick Redefor, former director of the Progressive Education Association, and now professor of Education at New York University, blames the war years, and the swing of the Progressive Education association to the support of liberal social issues, for weakening of the present liberal element in American education. Essentialism, evaluated by William W. Brickman, centers largely in an evaluation of William C. Bagley's relation to it, namely, his desire to preserve as the educational core the "essentials" of authoritarian education. Mr. Brickman admits that progressive education brought much to the general field by way of new frontiers, and hopes that the future may see a further welding of the ideals of both schools of thought.

TENANT FARMER IN THE OZARKS, when urged to go to the county seat for advice from the county agricultural agent, finally, with his back to the wall for a real reason for not going, said: "You see, my knowin's already are a fur piece ahead of my doin's. There just natcherly ain't any use for me to get any more knowin's until my doin's ketch up with the knowin's I've already got." (School Board Journal.)

GENERAL DWIGHT D. EISENHOWER, president of Columbia University, was awarded the honorary degree of Doctor of Humane Letters on September 27, by Doctor Louis Finkelstein, president of the Jewish Seminary of America, 3080 Broadway, at a special convocation which marked the opening of the seminary's 62nd year.

The convocation was attended by officials representing all the religious and educational institutions on Morningside Heights, as well as the officers, the faculty, and the student body of the seminary itself.

Former Governor Herbert H. Lehman, chairman of the seminary's board of Overseers, read the citation on behalf of "an institution representing in this latter day the ancient tradition of Israel, her prophets, and her sages," and characterizing General Eisenhower as "the personification of many of the virtues which they taught and inculcated."

A JEWISH UNIVERSITY: The Pros and Cons in Historical Perspective, by Alfred Warner, was published recently by the National Community Relations Advisory Council whose address is 295 Madison Ave., New York 17, N. Y.

ARIZONA STATE COLLEGE, through its Administrative Council, recently took action denying campus privileges to organizations limiting membership to any individual because of race, color, or creed.

The text of the resolution is as follows: "That Arizona State College will not approve any organization which, through its constitution or by-laws, or by tacit acceptance, denies membership to any individual because of race, color, or creed."

## DIAGNOSING PATTERNS Of Religious Belief

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### *Background*

THE *Inventory on Religious Concepts*, constructed to diagnose patterns of religious belief, was developed by the writer when he was associated with the Cooperative Study in General Education.<sup>1</sup> In this Study, members of the cooperating colleges examined their institutional objectives and developed instruments to evaluate progress toward these objectives.

Ralph Tyler and Ralph Ogan directed the Study. They were assisted by a professional staff and Intercollege Committees in the following areas: Administration, Student Personnel Services, the Humanities, the Social Sciences, and the Natural Sciences. The writer represented Macalester College on the Philosophy of Life and Religion Committee in the Humanities area. George Barton, Harold Dunkel, and Walker Hill were advisors to projects in this area. In 1939, the writer was granted a General Education Board Fellowship to develop an evaluational instrument in the field of religion.

In the initial stages of the project several hundred student autobiographical papers were read, and a wide range of books and studies in philosophy and religion were consulted. Over fifteen hundred statements of attitudes and beliefs from these sources were tabulated on cards. These were classified into categories and an initial inventory constructed. This was given in two colleges and revised in the light of an item analysis and comments from students and faculty. This procedure was repeated four different times,

over a period of two years, with the cooperation of seven different colleges. The present form of the *Inventory on Religious Concepts*, copyrighted by the American Council of Education in 1942, is the result of this research. A report on projects carried on by the Humanities section of the Cooperative Study was written by Harold Dunkel and published in 1947. Chapter III discusses the *Inventory on Religious Concepts*.<sup>2</sup>

In this article we shall describe the *Inventory*, and discuss briefly how it may be used to diagnose patterns of religious belief.<sup>3</sup>

### *The Nature of the Inventory*

*The Form of the Inventory.*—The Inventory consists of one hundred thirty statements. These are classified in nine categories yielding separate sets of scores, and one general category in which the responses to items must be interpreted individually. It can be both machine and hand scored. It can be checked in thirty to forty minutes and hand scored, if so desired, by the student in ten minutes. The same form may be checked by the same student two or more times. Knowledge of the items and previous scores do not reduce its reliability.

*Types of Responses Requested.*—One of four responses (agree, disagree, uncertain, or no opinion) to each statement is requested.

<sup>1</sup>Harold Dunkel, *General Education in the Humanities* (Washington, D. C.: American Council of Education, 1947). Other reports on the Study are: Albert Levi, *General Education in the Social Sciences*, and Paul A. Brower, *Student Personnel Services in General Education*.

<sup>2</sup>A manual, entitled, *Diagnosing Patterns of Religious Belief*, is now being prepared by the writer. It will describe in more detail the construction of the *Inventory on Religious Concepts* and illustrate ways in which it may be used. Reliability and validity studies are also included in the manual.

<sup>3</sup>A *Final Report of the Executive Committee of the Cooperative Study in General Education*, (Washington, D. C.: American Council of Education, 1947).

A second response, indicating interest in discussion may be obtained, if desired, by a mark in the *fifth* column. *Agreement* with a statement is indicated by a mark in the first column on the answer sheet; *disagreement* by a mark in the *second* column; *uncertainty* by a mark in the *third* column; and *no opinion* by a mark in the *fourth* column.

*Types of Belief or Behavior Inferred.*—Responses in the first two columns indicate a choice of one of two *points of view*, designated as *x* and *y*. Since agreement (or disagreement, depending on the way the item is phrased) with a statement is scored *x*, and disagreement (or agreement) with the same statement is scored *y*; the comparison of the sum of the responses in the first two columns, after they have been corrected by the key, indicates *inconsistency* (*k*). The sum of the *x* and *y* scores indicates degrees of *certainty* (*c*); the sum of the responses in the third column a measure of *uncertainty* (*u*); and the sum of the responses in the fourth column the degree to which the items "missed" the individual checking the *Inventory*, or *no opinion* (*n*).

For certain purposes the differences between responses in the third and fourth columns are not important. In counseling individuals and in item analysis this difference is useful. What is important, from the point of view of the person checking the *Inventory* is the complete freedom it gives to express or withhold opinions. This increases the validity of responses in the first two columns, and it also protects individuals in situations where opinions may not be fairly interpreted.

The opportunity to *add* a response in the fifth column, "if you would like to hear the statement discussed, or desire further information," provides an index of *interest* (*i*). Experience has shown that this additional information is not consistently obtained unless it is stressed in the oral instructions, and additional time is allowed for checking the *Inventory*.

*Presentation of Scores.*—The hand scoring answer sheet gives the name of the student, his denomination and the denomination of his parents (optional) and five sets of

scores (*x*, *y*, *u*, *n*, and *i*) for each of the nine categories.

When machine scored answer sheets are used the results are recorded on a "Summary Data Sheet." This gives the name of each student, the *x*, *y*, and *u* scores (*n* scores may be inferred) for the nine categories, and the percentage of the 130 items marked *u*, *n*, and *i*—a total of thirty separate scores for each student. At the bottom of the page the high, low, and median scores in each of the thirty columns are given.

*The Categories.*—The items in each category were selected to reveal attitudes toward a particular issue. The issue was defined by two "either-or" positions, designated as *x* and *y*. The name and symbol used to designate each category; the statement of the issue; a description of the *x* and *y* positions; and two illustrative items are presented below.

1. *Bible* (B)—20 items.<sup>4</sup>

*x*—*Literalism*—Believes in the literal authority of the Bible.

*y*—*Historical*—Believes in the historical approach to biblical literature.

81. All the miracles in the Bible are true.

115. The Story of Moses contains legendary material.

2. *Christian Doctrine* (D)—20 Items.<sup>5</sup>

*x*—*Orthodoxy*—Believes in orthodox Christian doctrines.

*y*—*Critical*—Rejects or is critical of these doctrines.

63. Man by nature is lost and in need of a Saviour.

77. Man is saved by the free gift of God's grace.

3. *God* (G)—10 items.

*x*—*Hebrew-Christian*—Believes in Hebrew-Christian conception of God.

<sup>4</sup>You will note there is a period after No. 81 and no period after No. 115. This sign is used as a key for scoring. A period indicates that a response in the first or second column is scored *x* or *y*, respectively. No period indicates that a response in the first or second column is scored *y* or *x*, respectively. Agreement with No. 81 is scored *x* and disagreement is scored *y*; in the case of No. 115, the reverse is true (agreement is scored *y* and disagreement is scored *x*).

<sup>5</sup>Five items were added in the general category (1) to indicate the positive beliefs of those who are critical of orthodox Christian teaching.

- y—*Critical of language*—Rejects Hebrew-Christian symbols for God.
3. Man is ultimately responsible to God.
- 38 "I believe in God the Father Almighty maker of heaven and earth."
4. *God* (GG)—10 items.<sup>6</sup>
- x—*Personal*—Believes that God is both personal and cosmic.
- y—*Impersonal*—Believes the universe is impersonal; rejects all supernaturalism.
- 52 Belief that in the end God's purpose will be achieved tends to destroy man's sense of social responsibility.
- 60 We live in a universe which in so far as we have any reliable evidence, is indifferent to human values.
5. *Church* (C)—10 items.
- x—*Support*—Believes in the church.
- y—*Questions*—Critical attitude toward the church.
13. To me the church is the greatest single agency for good in the world.
- 1 The work of the church could be just as effectively done by the schools and social agencies.
6. *Economic Order* (E)—10 items.
- x—*Individual*—Believes in individual or free enterprise.
- y—*Social*—Believes democratic socialism should be encouraged.
6. In the long run the competitive principle in business works for the good of all men.
- 27 I believe that socialism under democratic control should be encouraged.
7. *Force or War* (F)—10 items.
- x—*Force necessary*—Believes Christianity and war can be reconciled.
- y—*Christian Pacifism*—Believes Christianity and war are incompatible.
126. If the people, through their duly elected representatives, decided to

- go to war, it is a Christian's duty to support his government.
- 106 As Christians we should refuse to kill our enemies.
8. *Man* (M)—10 items.<sup>7</sup>
- x—*Free*—Believes man is free and responsible.
- y—*Determinism*—Believes real choices are impossible.
- 4 There is no real freedom of choice since all of our actions are determined by past experiences.
- 44 Our lives are completely controlled by subconscious processes.
9. *Purpose* (P)—10 items.
- x—*Purpose*—Believes life has purpose and meaning.
- y—*No purpose*—Believes life has little or no purpose.
53. I believe I can achieve some significant purpose in the world.
- 74 The idea of a goal or purpose in life has little or no meaning to me at the present time.

# 10. *Miscellaneous Identifying Items* (I)—20 items.

The items in this category identify points of view, but they do not define issues or yield scores. The first five items identify those who think of God as "process" or "power"; the next five those who believe in non-theological religious values; the next five identify those believing in certain cults; the last five identify beliefs held by the Adventists, Christian Scientists, and Roman Catholics.

Responses to these items may be used to supplement interpretations of scores in the first nine categories.

## *Illustrations of the Interpretation and Use of Category Scores*

*A Class in Biblical Literature.*—In a class enrolled in Biblical Literature, ten of the thirty-five students had the following scores on category B (Bible):

	x	y	u	n	i
1. Jim	19	0	0	1	0
2. Mary	17	3	0	0	8

<sup>6</sup>It is to be noted that these items state the issue in extreme "either-or" terms—the form in which it is frequently stated by students. Those who see the issue in "both-and" terms will withhold opinion by marking all or most of these items in the fourth column (n).

<sup>6</sup>"Naturalism" (N) might be a more appropriate title. Previously, categories G and GG constituted one category of 20 items. It was subdivided into G and GG in order to discriminate between those who accept the devotional language of the Hebrew-Christian faith (Gx) and those who reject this language (Gy) and yet believe in a personal God (GGx). Five items were added in a general category (I) to identify those holding the position of religious naturalism.

3. Tom	15	5	0	0	6
4. Harry	9	6	4	1	5
5. Betty	7	6	4	3	8
6. John	7	10	3	0	0
7. Bill	4	2	14	0	10
8. Jane	1	3	10	6	0
9. Jean	0	10	8	2	8
10. Edwin	0	20	0	0	2

In the discussion of the stories of the creation and fall in the first chapter of the text, the students were asked to note the differences between the first and second story of the creation. The following comments were then made by the author:

As you read these similar stories, you will doubtless ask yourself the question: How are these stories to be interpreted? Are they literally true? Are they fairy tales? How may the intelligent person of the twentieth century regard them? We shall indicate briefly three main types of interpretation . . .

(1) Many Christian people insist that we must regard these stories and others like them in the Bible as literal records of historic fact. This view we may perhaps designate as biblical literalism.

(2) Another possible interpretation is to regard the creation stories as outmoded scientific hypotheses . . .

(3) Still another approach finds in these stories abiding religious truth in poetic form. If we are careful to define myth, not as fairy story but as an imaginative tale seeking to deal in poetic symbols with abiding human problems, we may grant that there is a strong mythical element in these Genesis stories . . .

At the end of the first class period, the instructor arranged interviews with Jim and Mary. He found Jim very critical of the text, and in a mood to drop the course. The instructor gave him supplementary reading and suggested that he prepare a report criticizing the approach of the text. This led to an extended discussion in class of the methods of historical inquiry. In the interview with Mary it was evident that the problem she faced was essentially one of loyalty to her father, who was teacher in the church school, and her minister. She had always taken the literal truth of the Bible for granted. "I do not see how we can question God's Word, and still believe in God . . . It seems to me that we are substituting man's reasons for

God's reasons . . ." The instructor suggested that she read the Hazen Book on *The Bible* by W. Russell Bowie and return for a conference in two weeks. In all of his subsequent conferences with Jim and Mary the instructor took a "non-directive" approach, i.e., he listened and referred the students to source material which he felt would answer the questions they raised, in language meaningful to them.

As the course proceeded the instructor found Bill, who enjoyed asking questions (10i), was superficial in his preparation. A report from the reading clinic revealed a low reading rate, and a better than average auditory memory. In interviews he discovered that Bill had missed the sixth grade due to illness, and that his mother had tutored him during his illness and subsequently had "helped" him by reading and discussing his English courses with him. (She had been a high school English teacher before her marriage.) It was evident that Bill not only needed remedial assistance in reading, but also needed to assume responsibility (emotionally) for his own education. In the light of the above information, the instructor was thus able to understand why Bill was both uncertain and talkative.

Space does not permit a discussion of the other seven students, but from the above comments ways in which inventory data may be used to identify in a preliminary manner the "needs" of students will be evident to the reader.

*A Great Books Course.*—The setting: Twenty adults engaged in a discussion of *Augustine's Confessions*.

*Dr. Jones* (a local physician): Before we discuss the purpose of the book, I believe we ought to consider Augustine's conception of God.

*Mr. Martin* (chairman of the discussion and a professor of philosophy in the local college): I have no objection, but won't that come out as we discuss the purpose of the *Confessions*?

*Dr. Jones*: Prof. (Martin) let me put it this way. Since the whole book is addressed to God, and since the term "God" is only a symbol used to personify our ideals, or superego, I feel we will get fur-

ther in our discussion if this is understood in the beginning.

*Miss Bailey* (a social worker): Isn't Dr. Jones begging the question? Augustine says in the first chapter, "For he that knows Thee not may call upon Thee as other than Thou art." Doesn't Augustine assume in the beginning that we discover God by seeking him. "For those who seek shall find Him, and those who find Him shall praise Him." In other words the desire to find God comes first, and our ideas about Him grow out of that experience.

*Mr. Martin*: What do some of the rest of you think? Mr. Harry, you are a psychologist, maybe you can help us out.

*Mr. Harry*: Frankly, I have not given the matter much thought. What impressed me most was Augustine's keen analysis of his own motives. Take for example his explanation of why he liked Latin and disliked Greek literature.

*Mr. Martin*: Let us begin by discussing Augustine's description of his infancy and boyhood, as Mr. Harry suggests, and return to his idea of God later.

At the conclusion of the discussion, in which several opinions about the nature of God were voiced, Mr. Martin proposed that those interested might clarify their own positions by checking categories G and GG. (The first ten statements, category G, agree in substance with the Augustinian view of God; the next ten statements, category GG or N, reject belief in "supernaturalism"—probably the view held by Dr. Jones; and the last five statements, selected from category I, reflect the views of those who believe that Augustine's position is "too naively anthropomorphic.")

*A Class in Philosophy*.—Professor Martin, who chaired the discussion in the Great Books Course, was prompted to introduce these categories from *the Inventory on Religious Concepts* as a result of experience with it in his classes in philosophy.

In one class of ten students he had three students with the following scores in categories G and GG:

Tom -----	9	0	0	1	1	G
	8	1	0	1	0	GG
Mary -----	3	1	6	0	0	G
	4	3	3	0	0	GG

John -----	0	8	0	2	3	G
	0	7	0	3	5	GG

From these scores it was at once apparent that Tom and John held opposite positions, and that Mary was confused. Tom was majoring in the humanities with the thought of going into the ministry. John was majoring in bio-chemistry. He was also going with Mary, a major in social work. (The latter, accounted in part for Mary's confusion.)

In the light of inventory data, class discussions, and conferences, Professor Martin assigned supplementary readings and papers to meet the diverse needs and backgrounds of the respective students in his course. His approach was in effect the Socratic method adapted to the setting of modern classroom.

Other illustrations might be given of how inventory data has been used in courses in the natural and social sciences, and the humanities, but these three are sufficient to indicate how separate category scores may be used in teaching situations. In counseling situations, as well as in teaching situations, extended use may also be made of the interrelations of scores on several categories, or in other words, patterns of religious belief.

#### *Pattern of Religious Belief\**

The x and y scores on five of the categories (B-Bible, D-Doctrine, G-God, GG-Naturalism, and C-Church) may be used to identify patterns of religious belief. These are presented in the following table.<sup>9</sup> It is not assumed that the inventory scores define adequately the following schools of thought, nor that the terms used to characterize these points of view will be satisfactory to all. The patterns presented do, however, reflect positions held by a substantial number of students and faculty, and they are more meaningful than denominational classifications.

\*For a discussion of these schools of thought see Edwin A. Burr, *Types of Religious Philosophy* (New York: Harpers and Brothers, 1939), George P. Conger, *The Ideologies of Religion* (New York: Round Table Press, 1940).

<sup>9</sup>In this table high x and y scores are simply designated as x or y respectively; xy indicates that x scores dominate; xy indicates that y scores dominate. An inspection of responses to the items listed at the right is helpful in defining the respective patterns.

	Orthodoxy <sup>10</sup>					Items
1. Protestant Orthodoxy:	B	D	G	GG	C	
	x	x	x	x	x	70x,75x
2. Catholic World View:						
	xy	x	x	x	x	90x
3. Protestant Neo-orthodoxy:						
	y	xy	x	x	x	
	Liberalism					
4. Conservative:						
	y	xy	x	x	x	104,108y
5. Moderate:						
	y	xy	xy	x	x	113x,117x,121x 125x,129x
6. Extreme:						
	y	y	xy	x	x	
	Non-theistic Humanism					
7. Religious Naturalism:						
	y	y	y	xy	xy	93x,97x,101x 105x,109x
8. Naturalistic Humanism:						
	y	y	y	xy	xy	
9. Logical Positivism:						
	y	y	y	y	y	

The scores on the remaining four categories supplement the above patterns. A student may be liberal or conservative in his attitude toward economic questions, or be a pacifist or non-pacifist, and at the same time hold any one of the nine patterns of religious belief listed above. Scores, therefore, on categories E and F supplement rather than define patterns of religious belief.

The last two categories (M-Freedom vs. Determinism) (P-Purpose vs. Futility) sample directly or indirectly attitudes toward the self. The responses, therefore, are likely to be less reliable and valid than those in the other categories. In the early forms of the Inventory items, comparable to those in personality adjustment inventories, were included in a Part B, but these were eliminated in order to focus attention on social and religious beliefs, and categories M and P were added. The *y* and *u* scores in these categories offer clues to personality adjustment, as well as indices to intellectual beliefs. The validation studies stressed the importance of hav-

ing available supplementary data from other instruments, especially adjustment instruments and college aptitude tests.

#### *Patterns of Adjustment*

The analysis of inconsistencies within categories and between categories, and uncertainty scores reveal various patterns of adjustment. Students who accept positions uncritically, not infrequently, when these positions are questioned in college, attempt to reconcile the "old" with the "new" and become inconsistent; or they suspend judgment and become uncertain; or they swing from one extreme to another and become dogmatic. These transitional patterns are frequently misunderstood by parents, teachers, and counselors. A skillful use of inventory data can often avoid much misunderstanding. In the validation study, the writer discovered several students who were not aware of the process of change through which they were going. Lacking perspective they assumed that they were "losing their religion," when in fact they were actually discovering more valid and meaningful religious insights.

Students with little or no religious training often feel apologetic and avoid studies in philosophy and religion. Sometimes they compensate by majoring in the social sciences, especially psychology. Sometimes the checking of the Inventory awakens interest in religion. A skillful interpretation of their scores can be used as a basis for suggested reading, and these self-imposed barriers may thus be broken down.

Students with mature and well developed philosophies of life often find the Inventory helps them define their positions in terms of well-established schools of thought. In discussing the results with other students they discover persons of kindred beliefs. In the process their reading, friendships, and association with religious groups are enriched. Thus, inventory data may be used on various levels of adjustment.

#### *Concluding Comments*

In developing the Inventory every precaution was taken to elicit honest responses. Ample opportunity to express or withhold opinion is given. Various shades of opinions

<sup>10</sup>See article in *Time Magazine* (September 27, 1948) "Let There be Light" on page 74, for a discussion of differences between the Protestant Fundamentalist, Catholic, and Protestant Neo-orthodox approach to the Bible.

are included. The classification of the positions held on controversial issues are expressed in neutral symbols ( $x$  and  $y$ ). Patterns of belief are described in terms congenial to those who hold them.

It goes without saying that effective counseling is always conducted in an atmosphere of mutuality and understanding. Meaningful religious convictions are never superimposed, they arise out of choices made by the individual. These choices are, however, never made in a vacuum. They are rooted in the soil of individual experience, they are nour-

ished by the streams of friendship and "the rain which cometh down out of heaven," they are tested by the winds of adversity, and they mature in the light and warmth of human understanding. Though the *Inventory of Religious Concepts* focuses attention on the content of religious belief, it assumes that the dynamic center of growth—the focus of religious experience—lies within the individual; and the data it provides can only be used effectively in teaching and counseling situations where the integrity of the individual is respected.

DR. HORNE LL HART, Professor of Sociology at Duke University, was awarded the Edward L. Bernays Atomic Energy Award on September 10, for having done the best research on the social implications of atomic energy. Award was made by the Society for the Psychological Study of Social Issues and was presented at the annual meeting of the American Psychological Association, in the form of a \$1,000 Government bond.

Dr. Hart's essay recommended a large scale "Manhattan project" of social sciences, by which a working conference of social scientists already established for trustworthiness would develop ways of directing atomic energy into constructive channels and at the same time diverting the trend toward destruction of the human race by atom bombs.

\* \* \*

THE KEY. "It was still early when I reached school, one morning recently. I was surprised to see a youngster hovering near the door.

"It's locked," he offered disconsolately as I tried the knob.

"I began to fumble for my keys. Immediately he brightened.

"You're a teacher!" he announced with both surprise and pleasure.

"What makes you think that?" I asked, amused and not a little pleased to think that my station in life should be regarded with such delight.

"He hesitated not a moment, but said softly and with respect, 'You have the key.'

"I was promptly humbled as well as overwhelmed at the magnitude of that simple statement, of the implication and the responsibility involved by merely having a "key."

This was perhaps the most pertinent statement directed toward me in my entire teaching career. It started me thinking.

"Gradually but surely I awakened to the fact that my philosophy of education must broaden considerably, must grow and continue to grow to meet the needs, the longings, the hopes of little boys and girls who wait patiently at a door for someone with a key! (Susan Schilling, NEA Journal, by permission).

DR. ARTHUR E. MORGAN, former president of Antioch College, TVA Administrator, and more recently president of Community Service, Inc., a consulting agency for small communities, is one of two Americans to be appointed by invitation of the Government of India to serve on a nine-man commission to study India's system of higher education. The second representative from America is John J. Tigart, former U. S. Commissioner of Education and later president of the University of Florida. Dr. Morgan has been known as a pioneer in progressive education for many years.

\* \* \*

LACK OF RESEARCH ACTIVITY as the necessary foundation for all important strides in the social work field was stressed in almost every major speech of the recent National Conference of Social Work. "In this day, when a premium is placed upon scientific procedures and scientific findings, any activity which aspires to professional status must work unceasingly at the task of re-examining its theory and its practice, testing it, and developing new formulations and experimental approaches." A proposal by Philip Klein which found much support was that agencies with budgets under \$50,000 set aside 1 per cent, and agencies with budgets over \$50,000, 2% of their annual budgets for a period of an initial six or eight years for fundamental research.

"Should any smaller proportion of our national expenditures be devoted to research in the social field than to research in the physical sciences?"

\* \* \*

#### HOW TO PRESERVE CHOICE CHILDREN:

Take one large grassy field

One-half dozen children

Two or three small dogs

A pinch of brook and some pebbles

Mix children and dogs well together and put them in the field, stirring constantly. Pour the brook over the pebbles; sprinkle the field with flowers, spread over all a deep blue sky and bake in the hot sun. When thoroughly brown, remove and set away to cool in a bath tub.—Dan West, in *Town and Country* Church 1948.

## VI

# HILLEL'S GROWTH AND ACCEPTANCE As A Vital Force In Religion AT INSTITUTIONS OF HIGHER LEARNING

PHILIP L. SEMAN  
*National Hillel Commissioner*

JEHUDAH M. COHEN  
*Pacific Regional Director B'nai B'rith Hillel Foundations*

THIS YEAR, Hillel Foundation is celebrating the twenty-fifth anniversary of its founding. The world has changed dramatically since the summer of 1923, when first steps were taken to bring a Hillel unit to the University of Illinois. Today 187 colleges and universities are within its orbit.

The University of Illinois unit arose out of a crying need as seen by Benjamin Frankel when in 1921 as a young student from the Hebrew Union College he began to visit the Champaign-Urbana community, his bi-weekly congregational assignment. Here he saw at first hand the aimlessness and lack of leadership of the growing Jewish student body. He heard the pleas of Dr. Edward Chauncey Baldwin, professor of Biblical Literature at the University of Illinois from 1905 until his death in 1940. Professor Baldwin was responsible for the founding of the Hillel Foundations twenty-five years ago. Though a loyal member of the Pilgrim Foundation, Dr. Baldwin was deeply concerned because his Jewish students seemed to know so little about the Bible, which their own people had created. For years he pleaded with rabbinical and lay leaders in Illinois to be less concerned with the problems of anti-semitism and discrimination, and to turn to the ultimately more serious problem of the weakening in the loyalty of a whole generation of young people who were moving out of Jewish life in a "terrifying hemorrhage."

A number of far-sighted Jewish townspeople who were groping for some technique to bring the students closer to Jewish life be-

came interested. Upon his ordination as Rabbi in 1923, young Frankel determined to accept the little student community as his rabbinical charge even though there was no assurance of financial support. He succeeded in convincing B'nai B'rith that in its widening program of service to the Jewish community, the sponsorship of the Foundation had a natural place. Those who launched the Foundation's program at Illinois realized the enormous importance of linking it with a name that would symbolize the best traditions in Jewish life. They at once concluded that no name would carry greater significance than that of Hillel, the gentle sage of the first century B.C.E. who was one of the outstanding scholars and teachers in Jewish history. His patience and modesty, his devotion to Jewish tradition, above all, his passionate love of Jewish learning, marked him indisputably as the ideal symbol of the Jewish spirit. The name Hillel, is now a part of the American university tradition in these 187 campuses, in association with the names of Newman, Wesley, Roger Williams, Channing, Westminster, and Canterbury; and it helps to integrate the spiritual values of the historic religions with the life of the university.

That need observed by Dr. Baldwin and Rabbi Frankel is still present today. About three years ago, the first Latin-American unit was inaugurated at the University of Havana. There are at this time about 400 Jewish students at that University. While the older families who have been in Cuba about forty-

five years speak Spanish, a tremendous influx of East European Jews came since 1920. A report of a study that was made in 1944, prior to the establishment of the unit indicates the thinking of the Hillel Commission in the matter of serving Jewish students wherever they are, "The students themselves are in truth 'Twilight children.' You have never seen a group suffering from lonesomeness as does this group. They are absolutely lost. They talk about Hillel as if heralding the advent of the Messiah."

#### *The Functions*

Meantime, there has been an integrating and significant effect of the Hillel programs upon non-Jewish students. Several hundred Christians are registered each year in courses which are offered by Hillel Foundations. As these young people go back in their communities after having been under the influence of a Hillel director, many of them join the faculty of a Christian Sunday School in their home community. There need be little concern as to how they will present to their young charges the story of the Crucifixion, or the appraisal of the Pharisees, or any point of view about Jews and Judaism.

Foundations sponsor the major religious festivals such as Pesach, Purim, Succoth, Shabuoth, and Chanukah. The Seder (the Passover) is conducted with artistic exposition of symbolism for those students who are unable to return to their homes for such observance. Special meals are usually served all through the week on the Foundation premises for students who wish to maintain the strict Passover diet. Purim usually brings carnivals with the Purim motivation worked into the entertainment. Student committees have been thrilled with the opportunity to express artistic originality in the erection of Hillel Succahs.

The Hillel Foundation establishes on each campus a trained professional director who co-operates with representative student leaders in the task of making Jewish religious and cultural values vital and relevant for the college generation. The attempt is made to bring to the students Jewish knowledge, to teach them Jewish institutional responsibility, to make them function more effectively as dig-

nified heirs of a great tradition in the model of their non-Jewish neighbors, and to provide them with enthusiasm and consecration which will make them, despite misfortune or misunderstanding, loyal to the Jewish community.

The programs include classes and discussion groups such as Jewish history and literature, ethics, contemporary Jewish problems, book reviews of Jewish philosophy, and many other subjects. There are classes in Hebrew, both elementary and advanced, on campuses where the regular university curriculum does not include Hebrew. A number of the Foundations also sponsor lecture courses and forums. These bring to the students outstanding campus personalities who discuss both Jewish and general themes. Often a nationally known speaker makes an enduring impression upon students, who are brought to see values in their heritage which they had never before appreciated. Then, too, on many campuses the Hillel open forum is an important civic contribution, since large numbers of non-Jewish students subscribe to the course. Through this vehicle, Hillel co-operates in stimulating the cultural life of the campus.

On approximately fifteen campuses there are Hillel courses in religion for which the university gives credit. At the University of Illinois, three such courses are offered each semester. These were first introduced by Dr. A. L. Sachar, who was then the National Director of the Hillel Foundations and who now serves as the Chairman of the National Hillel Commission, Rabbi Arthur J. Lelyveld having succeeded him in the executive capacity last January. Dr. Sachar has just been inaugurated as President of Brandeis University, the first Jewish sponsored school of higher learning in this country.

A large portion of the registrants for the courses offered by Hillel at Illinois are non-Jewish who come to Hillel to get grounding in Biblical History, Comparative Religion, Philosophy of Living, Classics of the Spirit, and related fields. At the University of Iowa there is a School of Religion which is an integral part of the University. The Hillel Director is the Jewish representative in this

school and carries the rank of Associate Professor of Religion. At the University of Alabama, the Hillel director offers his courses at the Foundation but they are part of the University curriculum and they are listed regularly in the catalogue. At Northwestern, the Hillel director has offered a course in Hebrew Literature in the Department of Foreign Languages. Similar arrangements have been developed on the other campuses where Hillel credit courses are offered.

The Hillel Library Series has created resource material for the college level. Such publications as Maurice Samuels' "The World of Sholem Aleichem," known as the Yiddish Mark Twain, and "Harvest in the Desert"; "The Making of the Modern Jew," by Milton Steinberg; "Blessed is the Match," by Marie Syrkin; and "Among the Nation," edited by Ludwig Lewisohn, help the Jewish student on the campus to become better acquainted with the kind of literature and mature constructive thinking that should mean much to his development as an intelligent person.

#### *Hillel Serves the Pacific Region*

Of particular interest is the fact that on the Pacific Coast the Hillel Foundations during the last ten years have been developed in twenty-three colleges and universities. This Hillel service was made necessary because of the tremendous growth in population on the Pacific Coast. During the last three years a very substantial development has taken place. The total Jewish enrollment in these colleges and universities is approximately nine thousand. Three thousand, four hundred twelve have formally affiliated with the Hillel Foundation. Hillel has shown most progress in the Los Angeles area, where there are six thousand Jewish students enrolled in six universities and colleges. At the University of California at Los Angeles, Los Angeles City College, and East Los Angeles Junior College, Hillel is part of the University Religious Conference, a body which is beginning its third decade of effective student religious work. Buildings located immediately off campus are owned cooperatively by the fourteen religious groups which are affiliated, and the excellent rapport which

exists among the various groups is a tribute to every major denomination determined to transcend individual differences of opinion in the cause of religious education.

The University of Southern California is growing very rapidly. The University administration hopes to erect a campus religious building or chapel in the near future which will add dignity to the religious education being conducted by various denominational groups. Most of the patterns of education which have proved effective at Northwestern University are being adapted and introduced to the University of Southern California campus.

Stanford, through its campus chaplain and its magnificent chapel, attempts to serve the religious needs of a growing student body, all of whom are away from their home churches and synagogues during their college education. Dr. Paul Johnston is leaving one of the largest Presbyterian pulpits in the land to take over this very significant student assignment. The denominational religious activities center in the near-by Menlo Park community. The religious needs of the 400 Jewish students enrolled there are served by the local rabbi. Stanford University is the only campus in the west with considerable Jewish enrollment which is not served by the Hillel Foundations.

Recently a newly organized Jewish student club has explored with Hillel the possibility of establishing a permanent relationship. Negotiations with the University are even now taking place which may result in giving the local rabbi the status of Hillel counselor. Following this, the Jewish students at Stanford would receive the full benefits of Hillel's twenty-five years of service.

The University of California at Berkeley presents a unique opportunity to the Hillel Foundations, for a very large number of Jewish students in attendance have come from many foreign lands. In recent years from seventy-five to one hundred registrants were natives of Israel, many studying in the Department of Agriculture. The presence of this group at Berkeley has stimulated Jewish religious and cultural activities on the campus. Just as the campus generally has a broad

and cosmopolitan atmosphere, so the presence of a large number of foreign students has helped the Californian-born Jewish student to gain a better understanding of the character of other Jewish communities spread throughout the world.

The State of Oregon is not as yet an important center of Jewish life and the total number of Jewish students enrolled at Oregon's principal colleges and universities is approximately 300. The Oregon campuses have welcomed Jewish religious and educational activities. The University of Oregon is seriously exploring the possibility of establishing a School of Religion similar to that of the University of Iowa. Courses in religious study would be offered by faculty members with academic rank drawn from the principal western religious faiths. Hillel anticipates being part of this project and is participating in laying the groundwork for it.

The University of British Columbia, although located immediately north of the border, has many close ties with campuses within the United States. It is an outstanding example of a university which is anxious to encourage religious education; and through action by the Provincial government, has set aside land on the campus proper for the construction of homes for Hillel and similar groups. Soon there will be a "religious row" not far away from "Fraternity row," where all denominational religious activities will take place. Hillel, which now functions in a small wooden building, soon plans to construct a permanent building. Religious groups unable to provide their own facilities are permitted to use campus facilities and an inter-religious council created but two years ago has already accomplished much towards the creation of a more harmonious campus spiritual and social life.

The far west, new in almost all of its aspects, is showing an increased sympathy and interest in the development of religious education on the college level. It may be depended upon that generally, religious groups will strive to win their junior members to the good spiritual life, accepting certain obstacles as essential in order to safeguard the prin-

ciple of keeping our land safe for religious differences.

### *Hillel Buildings*

One of the most gratifying features of recent years is the steady progress made in acquiring Hillel Foundation buildings. The expansion of the Hillel program has required more adequate facilities. There are now Hillel Foundation buildings at the University of Michigan, Indiana, Miami, Minnesota, Hunter, North Carolina, McGill, Chicago, Los Angeles, Ohio, California, Connecticut, Wisconsin, Texas, Alabama, and Manitoba. A magnificent gift of some \$300,000 was made recently for a new home at Northwestern. There is also a new Hillel house at the University of Chicago.

### *Recognized Significance*

The Hillel Foundation Commission should be most grateful to the Budapest and Warsaw Conference on the Christian Approach to the Jews. The International Missionary Council in which such men as the Rev. James Black, Chairman of the International Committee on the Christian Approach to the Jews and John H. Mott, Chairman of the International Missionary Council, and other well known personalities took part, we note in the findings of the Budapest Conference such statements as:

"In view of the fact that wherever no bar exists against them, Jewish students are to be found in universities and colleges in numbers out of proportion to the number of Jews in the population, in view also of the great influence of these students in the state and in the professions in after life, we urge that the leaders of all student Christian movements should include Jewish students in their purview and that Christian students should be urged to cultivate friendly relations with Jewish, as well as other non-Christian students." Again, "we call attention to special need and opportunity for evangelism among educated and cultured Jews, both men and women, in the great university centers. Separated from their homes and the synagogue, these students are often in great loneliness. They are the leaders of the future; their minds are remarkably open to new ideas and they, therefore, can be readily influenced by suitable constructive Christian apologetic in

the form of literature, but even more, by sympathy and Christian help of every kind."

Elsewhere, in the report of the Conference we find such advice as "A clear view of the ultimate object in our Christian service, to win Jews to Jesus Christ." Also, "In view of the spiritual perils due to loneliness, it is recommended that the Lord's method be followed by sending workers out in twos." Under the heading of the training of workers, the following considerations are put forward. Particular attention should be given to (a) "The acquisition of the Hebrew and Yiddish languages, where the situation requires them; (b) Knowledge of the teaching of the Talmud, of the history of the Jews to the present day, of the religious and national movements among Jews (Chassidism, Reform Judaism, and Zionism) and of the latest Jewish literature."

That Hillel does serve the needs of its Jewish students has found expression in letters filed at the office of the National Hillel Foundation. Heartily endorsement, and warm commendations have come from every campus where Hillel functions. The statements from scores of university presidents and deans comprise a significant symposium representing the voice of higher education on the effectiveness of the value of the Foundations.

From President O'Connor, of Annapolis, Maryland, comes the following message,

"I have followed with keen interest the work of the various denominational agencies on American campuses. Tax supported institutions cannot, of course, make the stimulation of religious loyalty an integral part of the curriculum. Yet, education cannot be divorced from the motivations of religion without producing a generation devoid of faith in spiritual values. This is why I welcome the Foundation program. It is not an official part of the University, and yet it is

not apart from the University. It has been created for students to deepen their religious loyalty in a time when cynicism and materialism are the twin enemies of all spirituality. We need concentration not only upon courses which are offered by the universities. We must also emphasize human values."

While the most extensive development of the good-will program took place at Hunters College in New York, through the initiative of B'nai B'rith leaders, arrangements were made for the purchase of the New York home of our late President Franklin D. Roosevelt. The home is under the jurisdiction of Hunters College to serve as an inter-faith center, where Catholic, Protestant, and Jewish students can meet together. The late President gave his permission to name the house for his mother, the Sara Delano Roosevelt Memorial House. He had contributed to its furnishings, sent several hundred volumes to the library of the house, and in many other ways, expressed his gratification that his mother was to be memorialized in this creative way.

In a letter dated November 4, 1943, President Roosevelt wrote,

"It is to me a happy significance that this place of sacred memories is to become the first college center established for the high purpose of mutual understanding among Protestant, Jewish, and Catholic students. I hope this movement for toleration will grow and prosper until there is a similar establishment in every institution of higher learning in the land, the spirit of which shall be unity in essentials; liberty in nonessentials; in all things, charity. In that spirit we should all treasure in our hearts and souls the admonition of the grand Old Testament prophet, 'What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?'"

## VII

### A REALISTIC VIEW OF RELIGION

## In State Universities

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There are few areas of life so difficult to describe as religious education. It is more satisfactory, therefore, to begin with actual situations. A glance at the higher education in Massachusetts will serve us. Endowed education enjoys wide freedom. In independent universities and colleges, every discipline, including religion can be undertaken. Williams College, Smith, Amherst and others would illustrate a standard curriculum quite as well as the one we here select.

#### *Mt. Holyoke College Courses in Religion*

Introduction to the Bible  
Records of the Life of Jesus  
Religion and the Social Order  
Great Living Religions  
Literature of Private Worship  
Modern Religious Movements  
Religion in Representative Lives  
Rise and Development of Christian Thought  
Religious Education  
Philosophy of Religion  
Interpretation of Religion in America since 1918  
Prophetic Movements from Amos to Jesus  
Greek Testament  
Roman Religion  
The Reformation and the Rise of Modern States  
Mediaeval Philosophy  
Metaphysical Systems  
Theory of Value

Where we move to Tax-supported Universities, we find limitations.

1. Unlike the Church-related and Independent institutions, religion and Bible courses are never required of students. Religion, art, philosophy must compete for patronage with many required core subjects.
2. Religion, where its ecclesiastical aspects and structure have been expressly omitted by governmental action, falls to a secondary status, academically.
3. The student enrollment in the several professional colleges, in such a university equals or exceeds that of the College of Letters, Science and the Arts, giving

the State University a heavy vocational emphasis.

4. The budgets of the Arts college of a Tax-supported university customarily do not include generous sums for introductory courses in the humanities, philosophy and religion.

Nor does the State University give central place to worship and religious expression, as is the case in the independent institutions which predominate in Massachusetts, Connecticut and New York states.

The first point in the realistic approach is to observe that religion as theory, or a field of learning has persisted *inside* the State University while religion as a practice has persisted *outside* in the community. In spite of the barriers which make this separation, the Constitution, the amendments and the legislation which followed state by state and the decisions of Courts have refrained from setting limitations on religion as such. Tax-supported faculties in their several departments in the effort to be true to human experience and to understand man's search for Cosmic support, do actually present the facts, truths, values and objectives of the various religions. As a result, in such universities as Nebraska, California or Colorado can be found an array of courses similar to those in the curriculum of Mt. Holyoke. They emerge in the departments of history, literature, philosophy, psychology, political science and sociology.

In other words, religion as a phase of culture persists. This functional religion is of the essence. Structure takes secondary place at the tax-supported university center. On the other hand, partly due to the fact that the ecclesiastical sects or denomination are ex-

cluded, many scholars interested in spiritual values, have given definite attention to the conserving nature of higher education so that within current departments the contributions of religious experience shall be carried to youth. Whether religion so presented can come to them freighted with the emotion which a church or fellowship of believers can supply is always a debatable question. To be certain, in any given state the curricula in religion offered by independent or church-related higher education are more expansive and the study of Christianity, as such, is far more thorough than in the tax-supported institutions, yet basically religion is made available throughout general higher education.

University	Courses	Hrs.
U. of California (Berkeley) -----	17	72
U. of Colorado -----	24	65
U. of Georgia -----	10	55
U. of Illinois <sup>1</sup> -----	5	17
State U. of Iowa <sup>2</sup> -----		
U. of Kentucky -----	8	38
U. of Louisiana -----	6	24
U. of Massachusetts -----	6	21
U. of Michigan -----	20	59
U. of Montana <sup>3</sup> -----		
U. of Nebraska -----	16	38
Col. of The City of N. Y. (A City, not a State U.) -----	8	27
Pennsylvania State -----	17	50
U. of Texas <sup>4</sup> -----	12	48
U. of Virginia <sup>5</sup> -----	3	9

<sup>1</sup>At Illinois are teaching foundations established by the Jewish community, Hillel; the Catholic people, Newman; the Christian and the Methodist communities. Each foundation employs its own teacher and his courses are accorded credit, no student to receive more than eight hours credit elected in any one of these foundations.

<sup>2</sup>The Iowa School of Religion offers nineteen courses, sixty-eight hours. This School is accepted as an integral part of the university, the director being responsible for the curriculum and charged with chairmanship of the staff of affiliates; a rabbi, a priest, and a Protestant, whose selection and support come from a Board of Trustees representing the university and the churches incorporated as the School of Religion in 1928. The articles were revised in 1939 with a clause in Article VI as follows: "... provided that in no case shall the number of members representing the University ex-

### *Religion a Phase of Culture*

The following table, presenting one State or City University, tax-supported in character, for each of the fifteen states being studied, indicates the number of courses and hours being offered by means of various departments. Observe that (1) Courses by the state are given, (2) Courses by the Church are offered. The State Universities of Iowa, Illinois, Montana, Texas and Virginia have resorted to the special Ecclesiastical Foundations or Schools, while the tax-supported universities in Massachusetts, Pennsylvania, Kentucky, Georgia, Louisiana, Michigan, Nebraska, Colorado, and California offer courses in religion in their liberal arts colleges.

Affiliated	Courses	Hrs.
Foundations	12	24
School of Religion	19	68
School of Religion	4	14
Bible Chairs	12	36
School of Religion -----	17	49

ceed' the number representing the religious denominations."

<sup>3</sup>The Montana School of Religion, organized in 1924 provides four courses, a total of fourteen hours of credit.

<sup>4</sup>The University of Texas Bible Chairs, in addition to the twelve courses in the Arts College, offers 12 other courses with thirty-six hours of academic credit in six separate Chairs or Foundations: Baptist, Christian, Catholic, Episcopal, Methodist, and Presbyterian—each offering two to five courses for which the university awards credit.

<sup>5</sup>The University of Virginia announces seventeen courses, forty-nine hours in religion in the School of Religion which is accepted as a department of the Arts College. The School of Religion has ecclesiastical authorization and support. The professor holds a dual portfolio, being in the state staff and of the special "School."

*An Inter-departmental Attack*

The "degree program in religion" and ethics is being employed at the University of Indiana, University of California (Berkeley), (Los Angeles), University of Kentucky, and the University of Michigan. According to this form of curriculum, the student will take his course in philosophy of religion in the philosophy department, his history of religion in the history department, his psychology of religion in the department of psychology. Through the series of departments — Literature, Sociology, Geography, Education, and others, each department would be free to interpret faiths, human relations and values according to the genius of its own discipline. The announcement by the committee which instituted this type of program at the University of Michigan in "The Choice of a Field of Concentration" in 1936 read as follows:

"Religion exists only in individuals, and there is no one channel of life through which religion expresses itself completely. From the standpoint of the individual, religion may be described as a continuous process of inner adjustment of personality in relation to the external environment, for the definite purpose of preserving the highest values of which the individual is aware. Religion emerges in all sorts of social significance. It would be quite impossible, therefore, for a university curriculum, which seeks to understand and interpret the history of man's life

on the earth and the culture he has produced, to avoid the inclusion of a large amount of religious material."

That statement was the product of joint effort by scholars from the five disciplines — Semitics, Philosophy, Psychology, Sociology, and Education. (Recently, another faculty group after a year's deliberation returned a similar approach.) The original announcement continued —

"It is the purpose of this program to make available to students courses rich in religious content and, by arranging them as parts of an orderly whole, to present the basic facts of religion as it has manifested itself in significant human experiences through the ages. The course material has been arranged, therefore, to emphasize the fact that religion is basically a part of life and to enable the student to comprehend it, *first*, as an aspect of civilization, *second*, as an aspect of thought, and *third*, as an aspect of social relationships and institutions. Religion is not a static force; it is, rather, a dynamic one which readily takes on new forms to meet changing human needs.

*Four Universities Act*

The "degree program" so introduced at the University of Michigan, aiming at a liberal education which will be value centered, presents this list from which upper classmen may select forty-five hours, fifteen from each group.

*I. Courses Bearing upon Religion as an Aspect of Civilization*

Introduction of Anthropology  
The Mind of Primitive Man  
Primitive Religion  
Intellectual History of Mediaeval Europe (2 sem.)  
The History of Religions  
The Evolution of Modern Culture  
The Peoples of Asia and Their Civilizations

Rome  
Western Europe from 1500 to 1618  
The History of Israel  
Lectures in Physics (2 sem.)  
Geography and Ethnology of the Near East  
Development of Political Thought (2 sem.)

*II. Courses Bearing Upon Religion as an Aspect of Thought*

Descriptive Astronomy: The Universe of Stars and Nebulae  
Geology and Man  
The English Bible: Its Literary Aspects and Influences (2 sem.)  
The Gospels of Mark and Matthew  
The Living Bible (2 sem.)  
Elementary Biblical Hebrew (2 sem.)  
The Bible as Living Literature  
Elementary Modern Arabic (2 sem.)  
Elementary Coptic (2 sem.)  
The Philosophy of Aristotle  
Psychology and Religion  
Organic Evolution (Zool.)

The Philosophy of Education  
Masterpieces of Literature in English Translation (2 sem.)  
Organic Evolution (Geol.)  
Greek Mythology (in Eng.)  
The Gospel of Luke and the Acts of the Apostles  
Intermediate Hebrew (2 sem.)  
Biblical Aramaic  
Elementary Classical Arabic (2 sem.)  
The Philosophy of Plato  
The Philosophy of Religion  
Special Work in Psychology (2 sem.)  
Heredity

### III. Courses Bearing Upon Religion as an Aspect of Social Relations

Education Psychology (2 sem.)  
Mental Hygiene of Adolescence  
Social Philosophy  
Social Behavior  
Social Psychology (2 sem.)  
The Family  
Personality and Culture  
Sociology of Religion

Social Learning  
Systematic Ethics  
Philosophy of Value  
General Comparative Psychology  
Problems of Poverty and Dependency  
The Structure of American Society  
Race and Culture Contacts (2 sem.)

The University of Indiana engages the same three major groupings in religion considered as aspects of thought, aspects of civilization, and aspects of social relations and institutions; twenty courses are listed under those captions. The University of California at Berkeley introduces its "degree program" as follows:

"Students interested in the study of religion, either from the standpoint of liberal education, or of preparation for the ministry or some other phase of religious education, may select a major in one of the departments germane to the purposes of the student, or they may propose an individual group major or select a suitable combination of courses under the General Curriculum.

"Courses appropriate for such purposes may be found in a number of departments, such as Anthropology, Classics, Economics, Education, English, Oriental languages, Philosophy, Psychology, Semitic Languages, Social Institutions, Social Welfare."

Few would expect a program however adequate in itself to engage vast numbers of students until a staff officer of the University or the College can be given the important assignment of responsibility of interpreter, counsellor and administrator of this complex program.

A similar program in the University of Kentucky is referred to as "the topical field in the religious aspects of culture." The requirements were summarized by Wm. C. Bower in 1947 as follows:

"Sixty quarter hours that constitute the 'topical field' one-half, or 30 quarter hours, be elected under advice from courses specifically in the field of religion, and that the remaining 30 quarter hours be elected under advice in the ratio of 10 quarter hours from the Humanities, 10 quarter hours from the Social Sciences, and 10 quarter hours from the Physical and Biological Sciences and/or the Humanities and the Social Sciences."

Professor Bower refers to this "topical field" as an effort "to create the conditions by which there may develop a program of religion, not injected into the University by agencies outside the University, but welling up within the life of the University as it discovers and renders explicit the religious values that emerge in the course of its education program."

According to the genius of this type of program, religion may receive generous treatment by courses scattered through the curriculum. Religion, then as a phase of the Culture sustains its rightful place, not as a separate discipline—as it must do later in the Graduate School of Religion or a Theological Seminary—but as the value level of each discipline.

It is significant that the oldest of our independent universities, which is in no way limited by governmental action, has adopted this Area Plan. Dean Willard L. Sperry of Harvard Divinity School writes:

"We have no Department of Religion, and there is no inclination to organize such a department, in spite of the precedents set us by Yale, Princeton, et al. It is our conviction that 'religion' is primarily a quality of life, not a content that can be weighed and measured; furthermore, that to departmentalize religion is to misrepresent it. So far as subject for courses is concerned, we prefer, therefore, to have it handled under the various relevant departments: philosophy, history, literature, the social sciences, etc. In such courses we undertake either (a) to state and interpret facts which have commonly borne the designation 'religious,' or (b) to try to evoke some religious meaning from facts often called secular."

#### *Who Shall be Responsible?*

In an independent university or a church-related college the central duty rests with the president. Frequently, a chaplain is second in command. In addition to worship,

supervision of religious activities and co-ordination of university religious affairs with religious thinking and practice beyond the campus, he is chairman of all persons in a long list of religious agencies. In other words, this chaplain performs the function which religion performed in colonial days. Higher education was then thought of as an instrument to attain religious ends, religion being the inclusive orientation or *welt anschauung* of their thinking.

The ordinance of the North West Territory made this assumption specific in 1787 when it declared "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This raises the vital question, namely, how can a State University move toward values? It is at this point that religion in a state university succeeds or fails. Unless there can be named to the staff a strong religious character this "joint selection of objective" is almost certain to stop short of religion. The going is tough in any vast public university where Colleges of Engineering, Commerce, Law, Medicine, Pharmacy, Dentistry, Education, Agriculture, Music, Public Health, Architecture and Forestry parallel the Liberal Arts and Graduate School. To establish in the faculty one person who at once can contribute to scholarship and deal with students informally as they swing away from assignments, is a trend in our decade. The Universities of Oregon, Georgia, and North Carolina have named professors of religion to assume the dual role of professor and chaplain. The University of Minnesota and Ohio State have named coordinators of religious activities.

The reason the success of a religious education in a State University turns upon the quality of leadership and the structure which supports his office is this,—Religious education exists to establish a *system of values*

such as will please the Deity and it takes great leadership to bring the religion, art and philosophy of the curriculum to bear. If we take any state among the ones being studied and compare the Catholic colleges, Protestant colleges and public universities we find that in the matter of studying religion, that is, taking courses seriously designed to create a *value system* which is Judeo-Christian, the Catholics will report 1,200 registrants in such courses per thousand (that is, each takes one course and 200 take two), —that the Protestant students per thousand show about 800 registrant, and that in the public universities not more than 250 in a thousand students take a course in religion, and this holds good even in such very religious states as Georgia.

Religious education, like the arts and culture itself is caught in the vise, of which the jaws are in eagerness to make money and gain power and therefore vocational and professional education and the so-called freedom of choice, which in this case permits a youth to avoid the early studies which might later mature him in *spiritual insight*. Our realistic view of religion in state universities, therefore concludes with the observation that America seems to be coming to end of its period of leadership.

Unless some shock-troop attack on the materialistic phases of the civilization can make us alert to the nemesis, our marvelous "schools and the means of education" which were created in the beginning to issue in "religion, morality and knowledge" (according to the statement in the enactment of the Northwest Territory) will commit suicide. If the leaders set in such strategic centers as great state universities can assure us that all students will graduate with a *scale of values*, approximately Judeo-Christian, then higher education might perform the service the founding fathers believed it would.

## A USE OF RECORDERS In Religious Education A SYMPOSIUM

*The wire recorder has brought new possibilities into the field of religious education.*

*We are glad to report some of the experiments which are being conducted with this new instrument.*

*The Reverend H. Walter Yoder co-operated in making possible this symposium. We are indebted to him and to John Witball for their contributions.*

*As with the previous symposium we regret that limited space prevented the publication of other articles which were received.*

*We shall be glad to learn of other experiments which are being conducted in this field.*

*The Editorial Committee*

### I

## A Minister Rethinks His Counseling PASTORAL RELATIONS WITH PARISHIONERS THAT AROUSED QUESTIONS

H. WALTER YODER

*Minister of the St. Paul Congregational Church, Chicago*

JEAN VOE, waiting for her fiance to return from the European theater of operations, came to talk over her plans and feelings about their approaching marriage. Her family situation was difficult. She was fearful and uncertain. Over a period of six contacts she seemed to gain reassurance, to look forward more eagerly to the marriage, and to understand her own self and family relations. When she left the final contact, she said, "You'll never know how much you have done for me." In the year that followed their marriage, this couple faced some trying times in which they seemed to need help. Yet, somehow, I never felt they looked toward me as a helper in this difficulty. When they spoke to me, she seemed to report their condition as though to satisfy me, rather than explore her own situation. With so much apparent "help" given by the pastor, why did she not feel free to use the pastor later?

Mary Von, referred to me by her sister, had suffered from listlessness and lack of energy to the point of being in bed. She reported feeling she "could not seem to get (her) feet down." In our contacts over a couple of months her tenseness relaxed, her anxiety decreased. The pastor's time spent in going over her situation with her seemed to result in a new understanding of herself, including insights concerning her family and personal relationships. This freed her, to some degree, from feeling always at the mercy of other's opinions. She remarked, "I can't ever tell you how much it has meant to me to have had these talks with you." She had acquired calm, poise, eagerness toward the future, and health to put vigor into her job. Four months later when I had moved she called by telephone to ask if she could talk with me concerning her approaching marriage. But apparently much of her old indecision and dependency re-

mained, for, though she very much desired it, when others wanted to play golf, she missed the appointment. To what extent did I fail here, and to what extent was her being influenced a function of her neurosis?

Jo Ann, age 28, was troubled with a decision between two men. Because of her indecision, she had drifted into an engagement with both of them at the same time. During eight contacts she outlined her problem and we seemed to come as near a solution as was possible together. Several times later on she asked for appointments but seemed unable to keep them. Six months later a mother came to me reporting that Jo Ann had been keeping company with her husband during the counseling period. He had not been mentioned during our contacts. Apparently here was a deeper level of what appeared at the time to be a clear cut problem of indecision between two men. Why did I fail in being the kind of pastor to whom she could relate her deeper feelings?

In these particular instances, I believe any practicing pastor would have considered them quite successful at the close of counseling. Yet any sensitive person desiring the best welfare of the people and being critical of his own helpfulness would recognize some questions:

*Why did not Jean return to the counseling relationship as a possible help in further growth instead of simply reporting her condition as though to a doctor?*

*Why had not Mary developed the power to make her own decisions?*

*Why had not Jo Ann gone into the deeper reaches of her problem?*

There are, of course, many possible answers to these questions. However, I was concerned in the counseling relationship. What in the counseling relationship failed to nurture greater self-confidence in making decisions, deeper rapport, more independent action? Was there anything about the counseling that would encourage the attitudes finally resulting?

#### *Attitudes Demonstrated in These Relations*

When these questions had been asked, certain hypotheses emerged. First, I discovered I had not actually made it a central

part of my purpose to develop self-directive attitudes in these clients. I had not demonstrated from the beginning any such attitude as that they were themselves capable of handling their own problems and assuming full responsibility for their own lives.

What had occurred in the counseling? I had listened much, asked questions to explore subjects introduced, asked questions to bring in related areas, made some interpretations of psychological relations, gave some information, and loaned books of information on the subject at hand. When clients were deeply disturbed about their condition and questioned whether they were making progress, I referred to positive aspects of their situation and reassured them.

What were the possible attitudes in this type of counseling relationship which the client might have learned. First, that some 'expert' other than himself would know more about his problems and would solve them for him. I had not tried consistently and thoroughly to see things the way he did, but had interpreted, clarified (?), informed largely from my own understanding of his situation. Second, that he was not capable of solving his own problems and was not taking responsibility for his own life. I had offered guidance, information, and reassurance: feeling that it was my responsibility as pastor to instruct and discuss and come to solutions that looked adequate to me as well as to the client. Third, that when he was confused it was an indication of his inadequacy. Looking back I realized the client's confusion arose simply because I did not get his perspective but interpreted from my own. Fourth, that he could not trust his own idea of what feelings and experiences were of greatest significance to him. Again, looking back, I found times when I directed the contact toward what seemed to me of significance, only to find later it was a detour. Sometimes such guiding blocked the progress of the client's exploration of his problems.

In short, I had hoped that clients might acquire self-confidence from a realistic understanding of any situation, a method of problem-solving, a feeling of worthfulness.

Analysis of the actual counseling, however, revealed that, while it appeared to solve particular problems, it could not nurture or make available for learning the attitudes indicated above.

#### *Increasing Awareness of My Basic Attitudes*

Any of us are aware in ourselves of a great discrepancy on some issues between our intellectual perception and what we deeply understand and believe—that which is truly a part of us. In the same manner, I have learned in the painful and exciting process of recording interviews of the vast discrepancy between the attitudes we think we have and those that are actually revealed in the situation. The three objectives stated in the paragraph above might likely be affirmed by most counselors, but I feel this means little until it is checked against the revelation of actual demonstration with complete recorded records.

I do not pretend that these issues arose clear and fresh in my own thinking. I had been learning of various methods in counseling. I was especially attracted finally by some of the questions Professor Carl H. Rogers and his Client-Centered Group were asking. The real value of this group to a minister, I believe, is their unusual skill and penetration in throwing a searchlight on one's own attitudes. Their work is becoming increasingly meaningful for the pastor as they have shifted from the earlier concentration on technique alone to a recognition and study of the fundamental importance of the attitudes the counselor is bringing into the situation. Various techniques may reveal the same attitudes, and varying attitudes can be revealed with the same technique. The counseling situation might be seen as a learning situation in which the client may learn any attitudes available.

A basic theoretical problem for any minister is how can he get himself out of the way enough so that the creative working of God in human life and society will be as little distorted as possible by the faulty human structuring of his life with its defensiveness, etc. Here is a way of thinking

and acting that actually meets the problem with skill on a practical level. As a pastor I ask:

*Do I put my faith in the therapeutic and creative process which would be God's working as love in personalities, or do I put my faith in my own personality and its ability to guide, direct and take responsibility for other lives?*

#### *A New Attitude and Method*

When a couple is entering on a new, strange, and a significant experience as marriage, it seems imperative to use a wide variety of counseling aids: e.g., advice-giving, information, reassurance, interpretation, support, environmental manipulation, and questioning. But do these techniques work? I have often failed in helping people using these devices and attitudes.

In recent years, I have tried to employ the simple device of listening to people and trying to see the world through their eyes. This calls for no additions, viewpoints of my own, or persuasion toward my attitudes.

Excerpts from a wire-recorded follow-up interview may best illustrate how people actually do react in their daily life to attempts at reassurance, advice-giving, information, etc. It may also be fruitful for our effort to develop positive new techniques to implement attitudes and goals we have. All my recording is by permission of the client and the microphone is clearly visible on the desk. The recording did not seem to make any appreciable difference in her ability to talk frankly. She reported feeling slightly defensive at first but after material had come out, recording never made any difference to her. This girl had had counseling contacts in addition to pre-marital sessions and a marriage class at the church.

Several months after her marriage I invited Mrs. Bel Wood to come in for a contact in which I would be glad to have her make any comments she would care to regarding her counseling and pre-marital preparation for marriage. Dots indicate some sections omitted which did not seem especially applicable to our present consideration.

P: PASTOR B: BEL WOOD

- P1: What in your experience has been the helpful thing in working out your own relationship (marriage relationship)?
- B1: Well, I think actually talking. That's about the most helpful thing. I mean, actually telling the other person how you do feel and listening to how they feel too, because I think a change takes place even if you just listen. Whether you do anything or not, I mean. You change right away, because even if you don't actually do anything, you're doing something by not doing anything, I think. Well, you just feel a little differently.
- P2: You've made a decision about it anyway.
- B1 indicates how Bel has found a method of attack on problems, i.e., actually, honestly talking them out, that does transform and help. The method of talking it out learned in the counseling period is carried over and used.
- The specific instance closing this contact demonstrates how she really does use this understanding in dealing successfully with problems. When her husband does not understand her present attitude, she realizes what the difficulty is and knows what to do.
- Later B8 shows she realizes that this is not only a helpful method, but actually a necessity, since, when not used, tragedy may result.
- B2: Yeh. I mean, if you listen to somebody, you can't feel the same way if you don't know it.
- P3: Get some understanding that wasn't there before. So, are you saying that the most important thing that can occur is that a couple get into some kind of relationship where they get this habit of explaining themselves. Where they start talking about how they feel.
- B3: Yeh, I think that's about the most important thing. I mean, I don't think it's just true in sexual things, but I think if they start there, they will be more able to talk to each other about how they feel in other problems or stuff that comes up like that.
- P4: That might be the most delicate point of adjustment, therefore (lost).
- B4: Yeh, because I think a lot of people could tell anybody, 'I don't like the kind of tie you wear, and I don't like this and I don't like that,' but when it really came down to telling them about sexual relationship, they wouldn't do it.
- P5: M-hm.
- B5: I don't think they would be willing, but if they started there . . .
- P6: That would mean that they would let their defenses down pretty much.
- B6: Yeh.
- P7: They had pretty much taken responsibility for opening themselves up, taking a chance on it.

Note the following dynamics of interviewing here:  
P2's response seems pretty unrelated, so B2 stops to explain. Progress is halted when P neglects understanding as she sees it to speak from ideas he has in mind.

P3's fuller response indicates he is following and B3 proceeds with deeper and more pointed material. Note Client-Centered Counseling does not call for passive listening and acceptance, but skilled responding to, and following of, client's attitude.

P4 recognizes the emotional tension by 'delicate' and B4 feels free to point up sexual relationship.

B7: Well, right after marriage, sex comes up right away and if you don't say something right in the beginning, and you just let things drag on and on and on, you think, 'Well, eventually I'll tell him how I feel.' You're going to get in a whale of a lot of trouble. You get so far away from what you actually want to tell them, that I don't believe you could ever do it. I mean, then you start, I think, then you start other things . . . you know, put up a defense so you wouldn't have to tell them. Maybe, you change your attitude a little, or at least, make off that was your attitude about something. Then, I think, you get further and further and further from what you really mean.

P8: If you have just a little deception in the beginning, it grows. A little lie makes a big one.

B8: Well, I don't think it's a lie, it's just not saying anything, which I think is sometimes worse than telling a lie.

P9: May be much worse.

B9: Yeh, I mean for yourself in the end. In the end it is . . . if there is ever an end to it, I don't know.

P10: Really get to know less and less about each other until pretty soon you are awfully far apart.

B7-9 illustrates the relation of specific problems of the marriage relationship to attitudes. Note it is fundamentally attitudes that prevent the couple from getting at the problem at hand which is the chief obstacle.

P8 and B8 illustrate one of the significant features of Client-Centered Counseling. When P8 interprets (by saying 'lie') and misses the point, B8 feels free to immediately correct him without defensiveness or apology, and proceeds to put it again strongly in her own terms. Note then that she has a more important and subtle insight than P's interpretation.

B10: I think (talking it out) that is the only way it can be done, because even if you gave them a book or material to read, they would still have to talk.

P11: Something peculiarly about this talking, kind of practicing up to do it in marriage.

B11: Seems to me it is. I know it helped me a lot.

B12: I know before I got married and people used to say things about getting married, they used to scare me too and I'd . . . when I was with him . . . I'd talk to him (fiance) and I'd feel good, I'd feel all right. And I'd think, 'Oh, I have nothing to worry about.' And then I'd go somewhere, and somebody would say, 'Oh, you're getting married. Oh, just wait, you'll be sorry' and things like that. And that would start scaring me you know, and he'd always say, 'Don't pay any attention to them.' And sometimes that wasn't even enough, just to say don't pay any attention to them, because I always felt like, 'Well, maybe there is something I don't know or that I'm going to get caught at.'

P12: He didn't quite recognize how you felt either.

B10: is the first reference to reading material or informational material which she treats more fully later. When people have had both experiences of reading and working through their attitudes, the 'talking' it through is felt as more fundamental.

Regarding the comparison, she says more strongly in another place: "As far as I'm concerned you could tell a person facts, facts, facts, all you want, but if they don't have the attitude about it, I mean, in order to accept it or throw it out, it won't do them any good anyhow. So attitudes, I think, is about the most important . . . when we had marriage class I got a lot of facts, but I don't think they did me much good because . . . when I, after my attitude changed . . . then they seemed entirely different."

B11-12 illustrates how people react when their feelings are not accepted and recognized. Note her fiancé's reassurance did not have that affect because of the attitude he implied. Reassurance is at least useless and often harmful because it indicates another's anxiety for your ability to face the severity of the situation as you see it, and because it isolates a person through what he interprets as lack of understanding.

B13: No. But, golly, I don't think people should be allowed to do that. Same thing about the marriage test. Boy, I was about ready to shake out of my skin that day. Everybody was saying, 'You poor kid, going home to get marriage test. If you're still living, we'll see you tomorrow.' Wasn't enough in the beginning, I had to hear all that first.

P13: People can certainly do a lot of harm.

B14: They do, because I had gotten facts in marriage class. It didn't bother me in the least. I thought, 'Oh, well, it won't be anything.' And I was all set to go and I happened to mention to somebody that I was going for my marriage test and it started like a barrage, "boom," right on your head. And I thought, "Boy, I'm never going, that's all." And then I was talking with my mother about it and she said it was mostly your attitude about it. If you think you're going to get hurt, I mean if you really dwell on that, you will get hurt. It isn't anything more than your own mental attitude, I guess, more than anything else. So I never told anybody I was going, I just went.

P14: So, in a way, all this talk is just something a person has to meet anyway. Part of this whole matter of changing your attitude when you find out they aren't right.

In this struggle for decision to go get her health examination, Bel came for a contact in which I simply followed her feeling of fearfulness and even the possibility of not going, simply leaving it where she left it, with the attitude in mind that it was her decision, this was the way she saw it, and now she was able to handle it. She told me a couple of days later, she had gone and all turned out well.

B14: illustrates how explanations and reassurance do not help, regardless of who it comes from, how logically it is presented, or upon what experience it is based. Always some other evidence can be found for suspecting the author of the reassurance. Note even when her mother refers to the significance of attitudes which she already recognizes to some degree that it is not helpful. She must recognize, express, and work through the feelings that she really has.

P14: interprets from the question he has in mind and temporarily confuses. However, the interpretation seems to be accepted.

B16: illustrates how when the deeper feelings are not recognized and accepted, they exert abnormal demands for attention.

B15: That's true, yeh. Because if you feel that way in the beginning . . . well, I mean, I probably wouldn't do any good for me to go tell anyone it's not going to hurt you, don't be afraid. Because they would anyhow. I mean because of what others say to them. What's one person's word against 10 or 15.

P15: Reassurance doesn't help then.

B16: No, I don't think so. Because I know my mother told me, 'Don't be afraid.' Well, I thought to myself, 'How the heck does she know, she never had it.' I mean, that's just a newer law. How could she say? Quite a few said there was nothing to it, then others would say: 'Boy, it really hurts you' and 'what they do to you' and 'it's awful' and everything else and I think I was . . . I had more of a tendency to take their word against the other person's . . . against the one I wanted to. That's the funny part.

P16: Always rather suspicious of how you want to feel, rather take the blacker view to be sure.

B17: Well, I mean, if you go into marriage with the idea, you just do something and it is over with, that's all there is to it, there is no feeling, no attitude, no consequences . . . anything like that. Well, then, I think you're going to be shocked. I mean, just like you said, 'Tell me everything and then I'll be all set.' There is no such thing. But I don't think it's a good idea either to go into it with the idea it's such a big problem you could never overcome it. Or that it is something bigger than yourself, you're going to be in it by yourself. I think you feel different than that. You should.

P16: m-hm. This is kind of a second thing then . . . one thing we ought to try to do is to give people confidence in themselves . . . that it's something hard, yes, an adjustment to make, but they have some stuff to do it with too. They don't have to be just totally scared of the thing, even though it is new.

P16 is an example of how our own view of the problem distorts the material presented. B sees it from the point of view of the couple entering marriage, P continues to look at it from the view of the pastor working with the couple, therefore, he continues to miss B's point that the feeling must be recognized and accepted whatever it may be.

B18: No, but I don't think anybody should go into it with the idea that they are totally scared and that's all there is to it. But I still think it is a good idea for them to know whether they really are scared or not.

P17: To be honest just how they do feel about it.

B19: Yeh, to be honest about the way they feel.

B20: I think that there is really a need for some sort of class or something. I personally think that a lot of people say, 'If you are

going to a marriage class or you're going to get married and you're going to go talk to the minister, they sort of laugh and think you're wasting your time. If you give pamphlets to somebody, I don't think they bother reading them. I think in a way they think the minister is telling them things he has no business telling them or they already know it, so why should they be bothered . . . there is no more to learn.

P18: They didn't ask for it.

B21: They know everything there is to know. I mean, they feel that. If they weren't equipped to get married, they wouldn't be thinking of it, or something like that.

P19: m-hm.

B22: I don't feel that way. I think you should have all the . . . I think a person should be given, if they need two years, they should take it, themselves, as long as they get their attitudes . . .

P20: What they want.

B25: As long as they feel they need it.

B20-21 indicates the importance of the situation being non-threatening to the self-concept and safe to use without evaluation, if couples are to use it successfully and helpfully. They must choose to take books, conferences, etc. for themselves before they will take responsibility for it.

B21 indicates how it is a threat and the defensive reaction since unchosen direction appears as a reflection on one's ability to direct himself.

B24: I feel very fearful when I think anyone would be very strongly emotional or passionate toward me and I don't know what to do and I get scared.

P21: m-hm.

B25: But I know that Jim (husband) doesn't feel that way. He would feel like I really did love him then. But I told him. I mean, I told him that I was scared of things like that and so now it makes it a little less.

P22: Your interpretation in the first place might be that everybody was like you were, but now you have come to understand that others might be different and really like it. Which is valuable understanding.

B26: I wouldn't say that I wouldn't like it myself, because I don't know, but right at this particular time, it just makes me scared. I wouldn't even be able to find out whether I did like it or not because I am scared.

P23: But because you have the understanding that both attitudes might be present, you are able to interpret yourself so that there is a real understanding between you.

B23 expresses a more personal feeling and difficulty; B24 indicates she has a method of attack and that the recognition of attitudes and feelings present help to reduce them to manageable proportions.

P22 is so busy with his own evaluation and viewpoint that he misses the essential point B is trying to make which she does anyway in B25. Note how P22's interpretation might have prevented a deeper and more significant recognition that she actually did not know whether she would like it or be scared or not because of her present emotional reaction.

B25 seems to illustrate one aspect that seems to be associated with successful adjustment and handling of the emotions, namely, she clearly differentiates between her emotional feeling and that which arouses it at present. Thus, she sees that

proper handling of this emotion might bring a new perception — she might like it.

B27: And I think it is very important that it does . . . (If don't get this understanding and discovery of attitudes) . . . They wouldn't even be able to find out their own feelings that way because they would think everybody would have to be in one pattern right on a straight line. I think it is really important . . . to discuss . . . to really say how you do feel about things . . . about that part of it too. Because if I didn't say I wasn't scared he might think I wasn't, and that I didn't . . . just didn't feel anyway toward him at all. But, I mean, if he knew I was, he wouldn't expect me to act that way and it still pushes me ahead a little further.

B28: Here I kept saying, 'Don't touch me.' and 'I'm not going to even go near you' and when it came right down to it, I said, 'Come on upstairs and help me unzip this dress.' It shocked him, because here he thought he wouldn't dare suggest helping me, even though he knew I needed it, because of what I had said before.

P24: Kind of two attitudes there.

B29: Yeh, I think somewhere along the line it must have changed and I never told him. And it shocked him and it shocked me to think that he didn't even think of it. I mean, I thought . . . "Boy," I mean, I was all set to have him say, "Well, do you want me to help you or don't you?" And he didn't say anything to me, so I thought, "Well, I'll just say, 'Help me,'" because I thought, "probably he's waiting for me to say something and wouldn't suggest it because of what I had said before.

B30: Well, I think mostly (couples) just have to question each other. In the first place they would have to both say what they both feel. And then they'd have to go on from there because it would never be entirely clear to both of them. I mean, what one said, the other one would say, 'Do you mean this?' Maybe say, 'Yes' or 'No' and go on from there.

P25: It's always a kind of running exploration.

B31: Yeh.

B27-28 stand in sharp contrast to B's feeling before counseling that others ought to understand her immediately without the necessity of explanation or talking. New perception of self and relation with others has emerged from the process.

### Two General Characteristics

Bel Wood made two other remarks previous to this which indicate something of how she saw this whole experience. First, "You didn't expect me to do anything different outside the situation because of what happened in it." This indicates the essential character of the period as a safe, non-threatening period which may be used by the person as she wishes.

Such a feeling of a safe-secure relationship which can be used then for self-exploration without defensiveness is made up of many factors. A clearly defined time in which the Pastor gives his full attention to the client, a level of warmth on the Pastor's part which is honest and can be comfortably maintained over a period of time, a willingness that the client proceed at a comfortable speed using silence, etc., as needed and desired, and many others.

Second, "I don't need it now because I can talk to someone else. But I never could have done that if I hadn't started it here." This illustrates how the counseling situation can be used to develop attitudes and a method of attack on life problems which are then carried over into the client's life situation.

#### Conclusion

In my own relations with parishioners I have tried to examine more carefully the ways I have failed and succeeded. Instead of "philosophizing" about what ought to be done, I have tried to examine honestly just

what I actually did. In that examination I found: (1) my own attitudes were significant in determining how useful I was to my parishioners, (2) it is exceedingly difficult to recognize one's own true attitudes, (3) recording of what was actually done and going over it with a person skilled in recognizing attitudes does reveal with greater clarity the attitudes present, (4) consistently trying to see everything as the client sees them is more fruitful and therapeutic than my own judgments and evaluations, and (5) there are at least strong hints of an underlying process which sustains and heals and brings growth when people are freed to look honestly and realistically at themselves as they see and feel it.

These hypotheses developed out of such an examination are meaningful and useful in understanding the dynamics of many different relationships. Bel's remarks indicate how in every day relations with others, the devices and techniques we expect to be helpful are not so.

**FORTY THOUSAND FRIGHTENED PEOPLE**, *New Republic's* title for write-up of recent centenary meeting of the American Association for the Advancement of Science, can stand as symbol for the concern of scientists, that the public at large has become apathetic and indifferent to the crisis before them. Said by Lewis Mumford: "At the moment we have achieved the technical means of a universal society, a large part of the world has relapsed into tribalism and isolationism." Other secondary concerns of the scientists are the hostility of government toward the scientist who is innocent of political intrigue — also the problem of increasing world population and limited world resources, particularly food.

**WEEK-DAY RELIGIOUS EDUCATION** continues as a live issue in both secular and religious press. Week by week there are new stories of communities that have decided to go on with an adjusted program, of other communities that have decided to drop any program related to the school. Law suits are pending in several states to try out further interpretation of the Supreme Court decision. Nuns in North Dakota have had permission from their religious superiors to teach without the traditional garb of the nun. Concern continues to be felt as to how the new ruling can be interpreted without affecting many other relations of church and state such as army chaplaincies, Congressional prayer and religious emphasis and arrangements on state university campuses. Education journals carry numerous articles dealing with the problem.

**FILM FORUM REVIEW**, winter issue of 1948, announced completion of an evaluation project to select 16-mm. motion pictures suitable for adult discussion purposes. Over an 18 month period, 500 films were screened and evaluated; 176 were found suitable for adult discussion purposes. Each of the latter received a discussability rating; acceptable, recommended, and highly recommended. Films are from three major sources; (1) Government sponsorship — particularly Canada, Great Britain, and the United States; miscellaneous organizations — labor unions, industry, religious, educational, and health organizations; and theatrical motion pictures, principally those of March of Time.

The 176 approved films for adult education are grouped by subject-matter categories and are reviewed in the four 1947 quarterly issues of *Film Forum Review*:

Spring issue — films in the field of international relations.

Summer issue — films on child care, education, recreation, and delinquency.

Fall issue — inter-group relations, housing, and health.

Winter issue — films on industrial, agricultural, and political problems.

Single copies, 75c each; 10 or more copies, 50c each. Order from *Film Forum Review*, Institute of Adult Education, Teachers' College, Columbia University, 525 West One Hundred Twentieth Street, New York 27.

## II

### SOCIAL EMOTIONAL CLIMATE

## In The Church

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ANYONE WHO has participated in or observed discussion groups, classes, committees and seminars in action has become conscious of the "feeling tone" or degrees of tension that exist in one situation compared to another. In one group, for example, there appears to be considerable tension evidenced by the nervous pace of the discussion, the rapid tempo of verbalization, the meaningful glances from one individual to another, the sharp retorts, the uncomfortable pauses and the tense, uneasy postures of the participants; in another group the tension seems minimal: the pace of the discussion is slower, the verbalization is more leisurely, non-verbal communication gives evidence of rapport between the participants, differences of opinion are calmly expressed and accepted and postures are easy and relaxed. In the first group there appears to be an emotional and intellectual tug-o'-war between the participants; in the second group co-operative action and harmonious interaction predominate. What are the factors that help to produce these different psychological atmospheres? Is there a valid and reliable way of assessing the social-emotional climate in groups? Before attempting to answer these questions it might be well to think a little further about some aspects of group life.

Most groups whatever the purpose of their coming together recognize or designate one individual to act as the leader or co-ordinator of their activities. In the classroom it is the teacher, in the Board meeting it is the chairman, in the seminar it is the professor, in the Scout Troop it is the Scoutmaster, in

the gang it is the most daring and able individual, and so on. The function of the leader is implicitly recognized as that of facilitating the interaction of group members so that common problems are resolved and the common goal attained.

We have all seen groups suddenly "come to life" when a new leader takes over. A group which was formerly marking time, achieving little or nothing, and was on the verge of disintegration suddenly becomes an animated and effective organization. The same people are present in the group but they seem to have discovered new skills, behaviors and opportunities which were not apparent under the previous leader. When this phenomenon occurs it is clear that group activities become significant and meaningful to all the members of the group whereas previously they had been highly routinized and lacking in significance. Do these everyday observations not suggest that the major single influence on group life is the leader?

We have hypothesized that the social-emotional climate and the resultant productivity of a group is primarily the function of the leader. One kind of data that can be used for testing this hypothesis is the verbal behavior of the leader; this is a particularly fruitful source of data since the major part of the interaction in groups is at the verbal level. If the leader is the most important single factor in creating the social-emotional climate of a group, it follows that his behavior will tend to reflect, at the same time that it influences, the dominant feeling tone in the situation. The hypothesis regarding the relationship of the leader to the

social-emotional climate in groups has been tested in a research study conducted at the University of Chicago and has proven tenable. Growing out of this research a technique has been devised for analyzing statements into seven mutually exclusive categories and thereby obtaining an objective representation of the social-emotional climate in a group. This categorization of a leader's statements is in terms of the affect, verbal content, grammatical structure, and the inferred intent of the statement. According to stated criteria each statement made by the leader may be placed into one or the other of the seven categories. The seven categories may be broadly divided into two main areas:

- (1) group-centered statements  
versus
- (2) leader-centered statements

The three group-centered categories are numbered 1, 2, and 3; the leader-centered categories are 5, 6, and 7. Category 4 is neutral in that it is neither group- nor leader-centered in affect or intent. The following is a brief description of each of the seven categories:

- Category 1—statements which commend or approve the group's or an individual's behavior.
- Category 2—statements evidencing an understanding and an acceptance of the individual's or the group's feelings and ideas.
- Category 3—problem-structuring remarks which raise questions about or give information about the problem being dealt with.
- Category 4—simple administrative statements and polite formalities.
- Category 5—statements that advise and direct the group or the individual in their activities.
- Category 6—statements that reprove the individual or the group or that deprecate the group's or an individual's behavior.
- Category 7—statements which defend or justify the speaker and his position.

To further concretize the seven social-emotional climate index categories we offer

the following excerpts taken from a typescript made from the sound recording of an Adult Bible Class. Because no example of either category 1 or category 6 statements occurs in this Bible Class typescript, brief verbal interaction record of a fictitious board meeting will be utilized to exemplify the types of statements that fall into those two categories.

#### Category 1 and 6

(Based on a fictitious meeting of a Board of Deacons and Deaconesses who are discussing ways and means of building up a larger and more effective Sunday School.)

W: We have to try to keep those we already have in our Sunday School and get back those that are gone.

Leader: That's a neat way of stating the big job facing us.

(Category 1: commendation and approval.)

C: Doing what W said ought to be done is going to be a real tough job.

Leader: It'll be hard but it won't be as difficult as you and I anticipate right now.

(Category 1: reassurance.)

W: One of the first things we could do is call in the S.S. Superintendent and some of the teachers and hear what they've got to say.

Leader: A swell idea!

(Category 1: commendation.)

C: We could visit some of the parents and ask them what ideas they have for improving Sunday School.

Leader: You don't expect to get anything out of them do you? You know as well as I do that parents simply don't give a darn about the religious education of their children.

(Category 6: deprecatory and reproving statement.)

C: Well parents give their opinions through the P.T.A. on regular day school so I don't see why they shouldn't be asked about Sunday School.

Leader: Trouble with you C is that you imagine that everyone else is as interested in bringing up their children properly as your brother is and they just aren't.

(Category 6: reproof.)

With the introduction of personalities at this point one could safely predict further deterioration in the interaction and diminution of group productivity in terms of solving the problems associated with the Sunday School.

#### Categories 2 and 3

(Excerpt from a wire recorded session of a real Adult Bible Class: 7th session.)

W: Then, too, I think it is so interesting because they (Seventh Day Adventists) showed how the Bible leads up to the Cross and Christ and then on the other side down again, then points back to Christ and certain periods of time are given there which have already

been fulfilled and they just traced it along like that. And that way they could trace about when the war would happen. I haven't taken any interest in them since that time. Whether they knew anything about this Second War I don't know because I didn't follow them up after that time. They certainly were good at interpreting the Bible.

**Leader:** This whole business is a part of what has sometimes been called the "periodization of history."

(Category 3: Giving information relevant to the topic.)

**W:** I imagine, I imagine. I really don't know.

**Leader:** You mean that the really important element here is (that it) . . . provides you with some way of organizing the past, present, and future in a meaningful way.

(Category 2: Clarification.)

**W:** That's right.

**V:** It's a dispensation, isn't it?

**W:** Yeah, kind of a dispensation.

**V:** . . . running all through the Bible.

**Leader:** D' you mean when you say "dispensation," d' you mean "giving important truths?"

(Category 3: Seeking information about the concept being used.)

**V:** No, I mean that God dealt with different people in different ways during certain periods of time.

**Leader:** That's the cutting, you mean, the pieces of this historical pattern?

(Category 2: Clarification.)

**V:** That's right.

#### Category 4

(Excerpt at the beginning of 7th session of wire recorded Adult Bible Class.)

**Leader:** (starts meeting with this statement): Well, I should say we are in the midst of this confusing and perplexing state of seeking around yet. Where do you want to start off tonight? Somebody moved?

(Category 4: Administrative review of past accomplishments and throwing the meeting open for discussion.)

**IB:** Well, should we take Genesis, maybe?

**C:** For a change. (Laughs because only first two chapters have been dealt with so far.)

**G:** I thought we were going to get to the flood sometime.

**Leader:** You (IB) had something you wanted to say about it?

(Category 4: Administrative, recognition of a participant's desire to have the floor.)

**IB:** Not particularly, just a place to start, unless someone else would prefer another book.

#### Category 5 and 7

(Excerpt from Adult Bible Class as before.)

**IB:** (in the course of a discussion on how one comes to be "saved.") Yeh, well, heck, I accept Christ. He is the Son of God in my estimation.

**W:** Yeah.

**V:** Yeah.

**IB:** (to V) Am I saved?

**V:** Have you accepted Him as your personal Savior? That He died for your sins and cleansed you from sins?

**IB:** Heck, I'm so full of sin. (laughter)

**Leader:** I should like to suggest this; from the point of view of the discussion it might be helpful if everybody adds to the discussion but no one asks questions of another person. (Category 5: advising group as to their subsequent behavior.)

**V:** Hmmmm. I think that would be better.

**Leader:** It's helpful to the movement (of the discussion), because it is a little confusing when you are thinking along one line . . .

(Category 7: Justifying and explaining preceding statement that he made which was directive.)

**W:** Yes, the other throws you off.

**Leader:** . . . of thought to have a question (tossed at you.) It throws you off that way. It's hard to . . .

(Category 7: Balance of preceding leader's statement explaining and justifying the directive comment he made.)

(General assent expressed by the group in the form of nods, yehs, and grunts.)

**Leader:** (Here the leader launched into a number 2 statement which tended to summarize the group discussion up to this point and to clarify the several points of view that had been expressed with respect to personal salvation.) This statement is significant at this point because (a) it is the longest (130 words) remark he made all evening, and (b) it came immediately after the interchange in which the leader,—contrary to his philosophy of interpersonal interaction,—utilized a directive statement.)

"But at this point now the crucial issue appears to be . . . a real difference of conviction on this: that you are saved on that certain date when you accept Christ as your personal saviour . . . say that, that is the really crucial point. That is what you (V) are saying, that's the way you feel about it, that that is the really crucial point. Now, I take it, that you (IB) feel that has occurred without it being the really crucial proportion that you (V, W) are inclined to think it is. And Mr. C., too, is not too sure whether that is really the most crucial point because maybe a person could fall right out of that salvation. You (C) feel that is possible, that is no guarantee . . ."

What is the value of a technique for assessing social-emotional climate in group situations? One of the major tenets of current theories of learning and of group dynamics is that the feeling tone or social-emotional climate of a group situation has considerable bearing on both individual learning and on group productivity; therefore, any valid and reliable procedure for assessing climate will

help us more adequately to describe and to control the processes both of instruction and of group interaction.

#### Conclusion

A research project now in progress at the Chicago Theological Seminary has made available the wire recorded verbatim interaction of a Bible Class, Board of Trustees, Board of Deacons and Deaconesses, Religious Education Committee, etc., covering the group life of a single church. In time recordings from other church situations will likewise be available for analysis and study.

The writers, an educator and a minister, propose to study the entire social-emotional climate of the church referred to above by means of the scale explained and illustrated in this article.

Such data will be the most precise description and analysis now available of what occurs amidst the intergroup and interpersonal interactions of the church fellowship. These studies, also, are intended to provide the rapidly increasing number of ministers with recording devices a method for continuous and accurate professional growth.

de Maistre: "Nations can only be ruled by religion or slavery. Both are always in evidence, religion dwelling so completely on the ideal, the remote, the ultimate orientation that its exponents all exist for God, the all good rather than for selves or myself—slavery being the forte of the weak when the strong, taking advantage of their own native endowments, turn persons into things and hold dominance ruthlessly."

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NEW LIFE CENTERS in Europe are described in World Christian Education (8/48) as "Watchtowers—Energizing Centers." These centers of new life "are devoted to overcoming the results of the process of de-Christianization and disintegration." The article refers to a booklet by Walter M. Horton on "Centers of New Life in European Christendom." The article itself describes programs being carried on under (1) the Sigruna Foundation since 1915—a church people's high school which is held in the same buildings with the People's High School (2) the Iona Community in Scotland and off the coast on the Island of Iona (3) The Cluny Community, with winter headquarters at the Universities of Geneva, Lausanne, and Nauchatel (4) Driebergen, which is the Church and World Institute at Driebergen, in the Netherlands. The article from which this material is quoted gives very helpful detailed information regarding program.

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SHALL THE AMERICAN RECREATION SOCIETY AMALGAMATE WITH THE AMERICAN INSTITUTE OF PARK EXECUTIVES? is discussed in Summer 1948 issue of Youth Leaders Digest, as the report of a joint meeting of the Executive Committees of the American Recreation Society and the American Institute of Park Executives. "It was unanimously voted to recommend to the memberships of both societies that the A.R.S. and the A.I.P.E. be amalgamated into one new organization to be known as the American Park and Recreation Society."

COUNCIL OF MEN'S WORK SECRETARIES held its first formal meeting in New York recently. Lay representation was present from the Methodist Church, Evangelical United Brethren Church, General Conference of Seventh Day Adventists, Congregational Christian Church, Evangelical Lutheran Church, Northern Baptist Convention, Lutheran Augustana Synod, Protestant Episcopal Church, Disciples of Christ, Presbyterian Church USA, and American Lutheran Church.

Interdenominational groups represented were the Laymen's Movement for a Christian World, the Laymen's Missionary Movement, the International Council of Religious Education, and the National Association of Manufacturers.

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BANNING OF THE NATION from New York school libraries, by the New York Board of Education, imposed because of two series of articles on the Catholic Church by Paul Blanshard, has brought widespread comment in the press.

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NINTH ANNUAL CONFERENCE ON SCIENCE, PHILOSOPHY AND RELIGION was held at Columbia University in September. First meeting of this group was in 1940; intent is to bring together each year trusted leaders from science, philosophy and religion to discover what common goals and programs of action can be used to save mankind from itself. Spokesmen this year included Dr. Ordway Tead, chairman of the Board of Higher Education in New York City; Dr. R. M. MacIver, Professor of Sociology and Political Philosophy at Columbia University; Dr. Lyman Bryson, Professor of Education at Columbia; Dr. Harold Taylor, president of Sarah Lawrence College, Prof. Mordecai Johnson of the Jewish Theological Seminary of America; Dr. Howard Mumford Jones of Harvard University; president is Dr. Louis Finkelstein of the Jewish Theological Seminary.

Theme of the conference for this year was: "What should be the goals for education?" Full reports of the conferences are issued annually.

### III

## Social Emotional Climate in the CHURCH: ADULT BIBLE CLASS

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IN A PREVIOUS article the writers have suggested that the major single influence on group life is the leader and have hypothesized that the social-emotional climate and the resultant productivity of a group is primarily the function of the leader. The hypothesis regarding the relationship of the leader to the social-emotional climate in groups has been tested in a research study conducted in the laboratory classroom of the Department of Education at the University of Chicago and has proven tenable. Growing out of this research a technique has been devised for analyzing statements into seven mutually exclusive categories and thereby obtaining an objective representation of the social-emotional climate in a group. These categories have been fully explained and illustrated in the previous article. We propose, in the following article, to apply this index to an Adult Bible Class meeting in the church in order to better understand the group's dynamics.

Our procedure will be to:

- a) offer a gross picture of the whole group's verbal interaction
- b) obtain and describe a pattern of statements for the leader of the group by means of the criteria of the climate index
- c) interpret and draw inferences from the pattern of leader-statements in terms of interpersonal relationships and group productivity
- d) present the leader's own independent evaluation of the group dynamics of the Bible Class.

#### *Distribution of Whole Group's Verbal Interaction*

The meeting, upon which the typescript which is to be analyzed in this paper is based, was the seventh in the series of meetings of the Adult Bible Class. An analysis of the total verbal interaction in the course of the meeting shows that, in all, a total of 403 statements were made by the seven participants, including 74 by the leader, in the group. Three members of the group spoke more frequently than the leader with 100, 91, and 77 statements respectively; the other three participants contributed 49, 12, and 0 statements. The average length of the leader's statements was 26 words; individual W who used 91 statements indulged in lengthier remarks than the leader, and in one instance made one statement containing 232 words. The leader's longest statement was 130 words in length. Individual V, who used 100 statements during the meeting, tended to use slightly shorter statements than those of the leader. The remainder of the group, on the whole, employed briefer statements than either the leader, V, or W.

#### *Pattern of statements for the leader of the group*

Of the 74 leader-statements, 69 were categorized. The other 5 responses were fragments or incomplete sentences which conveyed no meaning to the categorizer. The pattern of statements resulting from this categorization of leader-statements is presented in Table 1.

TABLE 1  
NUMBER AND PER CENT OF LEADERS'  
STATEMENTS FALLING INTO EACH OF THE  
SEVEN CATEGORIES OF THE CLIMATE INDEX

Category	Number	Per cent
1 Other-supportive	0	0.0
2 Clarifying	56	81.2
3 Problem-structuring	6	8.7
4 Neutral	3	4.3
5 Directive	1	1.5
6 Reproving	0	0.0
7 Self-supportive	3	4.3
Total	69	100.0

*Description of Pattern of Leader's Statements*

The major proportion of the leader's statements, i.e., 81.2 per cent, falls into the clarifying and acceptant category. The next largest percentage of statements, 8.7, falls into the problem-structuring category.

Category 4 and category 7 each contains 4.3 per cent of the total number of statements; category 5 contains the smallest percentage, i.e., 1.5 per cent. Both categories 1 and 6 contain no statements.

*Interpretation of and Inference Based Upon the Pattern of Leader-Statements*

This leader used no evaluative comments whatsoever during the meeting; no "positive" evaluations (category 1) nor "negative" evaluations (category 6) were made. One can infer that the leader was seeking thereby, to help the learners to acquire experience in self-evaluation procedures and in developing criteria for assessing their achievement. The large proportion of acceptant and clarifying statements can be interpreted as evidence of a decided orientation towards creating an acceptant and permissive atmosphere which would help the group members to interact more easily and effectively. This proportion of acceptant and clarifying statements far exceeds the proportion of such statements used by most leaders; the average leader may use 6 per cent of such statements and very rarely does such a leader utilize as large a proportion as 12 per cent clarifying and acceptant comments. The group is not highly issue-centered; this is evidenced by the remarkably low proportion of problem-structuring remarks.

The average group leader may use anywhere from 30 to 60 per cent problem-structuring remarks. The leader of the Bible Study Class readily accepts and clarifies ideas and feelings expressed by members of the group, but rarely helps them to identify a specific problem or to visualize action-possibilities for the solution of a problem. It seems probable, in view of the fact that the leader uses but one directive statement during the meeting, that he is seeking to help the members to become increasingly self-directive in their behaviors. His infrequent use of self-supportive remarks suggests that he felt fairly secure and adequate in the situation and very likely was able to keep feelings of insecurity and inadequacy among the group members at a minimum.

The social-emotional climate in this group would be one in which feelings of mutual understanding and of rapport would predominate. At the same time some frustration might possibly arise out of the lack of clear structuring of the situation and the problem. Evidence of this demand for structuring,— in this case in the form of information,— is seen in the two excerpts that follow:

- C68: Well, that's what history shows. And it's convincing to me that God made us all, so if we are discriminating against the black or yellow race, we can remember that they all came from God . . .
- W77: All came from one man.
- C69: Surely.
- P62: You (C, W, V) are pretty sure that you have this thing set down in a way that is satisfying for you, now are you (to IB) . . .
- IB28: I want to know what you . . .
- P63: . . . satisfied about the thing?
- IB29: I want to know what you found out about it?
- P64: You mean, what I might say might be more convincing.
- IB30: No, I just want to know what you learned, because after all . . .
- C70: It's only natural that we should (G: Mm?) . . . It's natural that we should think that you have arrived at conclusions.
- . . .
- IB35: But why . . . after it happened should they become three races?
- C74: That's so little importance to me . . .
- V90: Yeh.
- W77: Me, too.

- C75: . . . that I don't . . . it doesn't mean anything to me. Whether . . .
- P65: The other don't care much about this question, but you (to IB) do.
- IB36: Yeh. (laughter)
- P66: You are having a hard time getting your concern out . . .
- IB37: Doesn't anyone agree with me?
- P67: To heck with the rest of them, you want to know this question, huh? (to IB)

The class had been set up ostensibly as an instructional situation yet the Bible Class members found themselves in a situation where they were getting something else other than instruction. The leader knew what the "something else" was. Did the members of the class? It would seem not. In addition, therefore, to the necessity for a climate in which feelings of threat, insecurity, anxiety, and inadequacy are minimal, there also seems to be a need for a clear understanding of and adherence to the purposes of the group by all participants, if satisfying interpersonal relationships and group productivity are to be maintained.

The total pattern of the leader's statements reflects two major aspects of group dynamics in this Bible Class:

- a) considerable orientation on the part of the group towards achieving effective and satisfying interpersonal relationships.

This is strikingly evidenced at one point in the discussion where individual V consciously or unconsciously begins to utilize a pattern of clarifying statements in much the same fashion as the leader:

- P32: I thought when you started out you were saying that the way in which you find God in Jesus . . . find Jesus Christ, thereby the salvation of Jesus Christ, was by doing his works, and then by trying to live that way you came into the knowledge of this other thing. When . . . the second part, I thought you were saying something a little bit different, see if I got this, in the first case, by trying, you came into the knowledge. In the second place, in trying to live after him . . . sort of confused on the last point, now.
- V26: In other words, after you know him, your works show that you do know him.  
(Clarifying)
- C21: Well, you can only learn by trying to do the things that he tells you to do, can't you?

- V27: Partly, knowing him and then doing his works.  
(Clarifying)
- IB8: Well, I think if you do . . . learn about him . . . the more you want to do . . .
- V27: That's right. (Other-supportive)
- IB9: . . . as he tells you.
- V28: In other words, you don't work to be saved, you work because you are saved.  
(Clarifying)

- b) insufficient orientation towards the problem, never identified or structured, implicit in the content of the discussion.

In the minds of the group members, the class had been primarily structured as a problem-solving situation, that is, as a learning situation. In the mind of the leader, it was a social therapy situation. Hence, despite the existence of a social-emotional climate which was highly conducive to group productivity, the lack of agreement — never verbalized — as to purposes reduced group productivity.

What was the genesis and history of this particular group, who comprised its members, and how did the leader perceive the interaction of its members? The answers to these questions will help to throw additional light on the dynamics of the Bible Study Class.

#### *How the Group Came into Being and its Personnel*

The Bible Class was organized after one of the Adult members of the church had expressed a desire for such a class to help her understanding in teaching a Sunday School Class and her own children. The class was announced and eight persons attended the first session. Two others joined in the third session. Illness, trips, and holidays, and apparently some waning of interest decreased attendance after the eighth session and the group was discontinued by the minister, for the time being after the twelfth session. Others agreed in this decision with the suggestion it might be taken up again in another series.

Two members were rather deeply impressed with Christian Science and followed its program, two were ardent members of the rigidly fundamentalist Bible Church in the area, others tended to come from Lutheran

background with a strong literalistic attitude toward the Bible. The church itself and the minister are Congregationalist. Five members of the group were members of the church.

*The Leader's Perception<sup>3</sup> of the Group and Its Dynamics*

There appeared to be two dominant attitudes developed in the group. First, members sought more leader direction. They felt inadequate to develop their own schedule of study and could not see that they were getting very far, except for the discussion and exchange of views which was looked upon as somewhat incidental.

Second, there seemed to be an increased assurance and confidence of members upon themselves and an increased acceptance of others. The attempt to understand each other seemed to lead into greater freedom in linking up attitudes toward the Bible to personal experiences. For example, one person, deeply concerned about the statements regarding marriage vows, discussed with the minister her own turmoil in deciding whether she should leave an unfaithful husband. Generally, she hesitated to bring it up because she got so much advice from others, but finding acceptance in the class, she was encouraged to discuss it and examine her own attitudes toward it. Another who felt deeply inadequate and was crushed by every remark regarding the teaching in the Sunday School where she was a teacher, gained a measure of confidence in herself and her right to express and weigh various attitudes. The Christian Scientists and the Fundamentalists were able to express some of their feeling of being regarded always as a little "queer" and, because their attitudes were accepted by the group, were freed to some degree from the rigid defense they used for protection.

Can our analysis help us to discover how

we can maintain the understanding and accepting attitude toward persons, apparently prevalent in the group, and at the same time provide the group with a more satisfying means of identifying, recognizing, and dealing with the various problems of content? Can the leader deeply understand and follow the perspective and attitude of the members and facilitate their own decisions and discoveries and still contribute useful information?

*Conclusion*

With this analysis before us the questions raised earlier have partial, or at least suggestive answers. Fundamentally, the religious fellowship is most concerned with the development of attitudes. Religiously, the church seeks the understanding and appreciative attitude which makes people one of another. Likewise, the church seeks to free people from the fears and insecurities which prevent a courageous and decisive response to the creative thrust of God's power in life. Speaking as an institution, we express this purpose by saying we hope most of all to free people from the insecurities and anxieties that constantly threaten self respect, confidence, and decision making, so that they may accept their own full share of responsibility and carry it through. We recognize this can only be done as they recognize and receive the strong, creative, constructive, and liberating forces of God within them. In this respect our sampling would indicate that this fundamental motive of the church and religious growth has been helpfully and skillfully served.

On the other hand, it is also apparent that further problem-structuring would have helped the group become aware of the obstacles they faced—(whether attitudinal or something else), might have given a more vivid awareness of products, and clarified procedure. We can begin to see further areas in which the leader should move, which will maintain a non-threatening situation and deep understanding and acceptance of members of the group.

<sup>3</sup>This description of the group process from the leader's point of view was done independently of the categorizer's objective analysis and the interpretation in terms of climate index criteria.

# Significant Evidence

ERNEST M. LIGON

Professor of Psychology, Union College

*The purpose of this column is to keep religious educators abreast of relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.*

*All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract numbers are from the original journal. All of the abstracts given below are from Volume 22, 1948.*

## Editorial Committee

This is not a book for light reading. The fact remains that learning is central in any kind of education, including religious education. Dr. Hilgard is considered by many as the outstanding authority in the field today. He is a careful scientist, placing the emphasis on problems yet to be solved rather than past achievements. Everyone who has a central role in religious education needs to read this book several times. It is a must.

2940. HILGARD, ERNEST R. (*Stanford U., Calif.*) THEORIES OF LEARNING. New York: Appleton-Century-Crofts, 1948. vi, 409 p. \$3.75.—Chapters cover Thorndike's Connectionism, Guthrie's Contiguous Conditioning, Hull's Systematic Behavior Theory, Skinner's Descriptive Behaviorism, Current Functionalism, Gestalt Theory, Lewin's Topological and Vector Psychology, Wheeler's Organismic Psychology, Tolman's Sign-Gestalt Theory, and Theories Influenced by Field Conceptions. The book ends with a statement of the author's own point of view as to why learning theories are inadequate and what can be done about this.—R. B. Ammons.

Music plays so important a part in religious education that many religious educators will need to keep abreast of the scientific studies in this field.

2963. RIGG, MELVIN G. (*Oklahoma A. & M. Coll., Stillwater.*) FAVORABLE VERSUS UNFAVORABLE PROPAGANDA IN THE ENJOYMENT OF MUSIC. J. exp. Psychol., 1948, 38, 78-81.—"College students indicated on a graphic rating scale their enjoyment of certain phonographic recordings. At the first hearing there was no comment. At the second hearing the music was presented to Group I in a romantic light, in Group II (control) there was no comment, while for Group III the music was associated with Hitler and German Nationalism. The respective mean gains were 28.52, 13.70, and 4.18. Thus the unfavorable propaganda was almost enough to erase the gain which comes from a second hearing without comment, while the favorable propaganda produced, on the basis of the scale that was used, a gain twice that of the control group. An analysis of covariance

showed highly significant differences between the groups after the effect of the students' initial appreciation of the music had been removed."—D. W. Taylor.

This is another study in the field of parent-child relationship. It is becoming increasingly obvious to all character educators that the home plays the central role in the process. We must, therefore, know all of the available facts about it.

2988. THOMPSON, JEAN A. (*Bureau of Child Guidance, Board of Education, New York.*) EMOTIONAL DEVELOPMENT OF THE CHILD; THE PARENTS' ROLE. *Publ. Hlth Nurse*, 1947, 39, 386-389.—The mother's relationship with her child during the preschool period is seen as fateful for the subsequent life of the child. If the emotional needs of the child for bodily comfort, for its own tempo of learning, for love, for food, for exploration and ego-satisfaction are met on the part of the parent with impatience, punishment, rejection, and such negative attitudes, the emotional development is warped.—F. C. Sumner.

The play life of the child is a very important part of his development. It needs to be dealt with in religious education with a full knowledge of all the known facts about it. "Free play" too often means uncontrolled, unguided, unintelligent play periods. There are many studies concerning this problem. It is planned to summarize them in a later issue of this column.

2989. VAN DALEN, D. B. (*U. Pittsburgh, Pa.*) A STUDY OF CERTAIN FACTORS IN THEIR RELATION TO THE PLAY OF CHILDREN. *Res. Quart. Amer. Ass. Hlth*, 1947, 18, 279-290.—The relationship is reported between the frequency and duration of time devoted to play and the following items: (1) strength index, (2) physical fitness index, (3) general motor capacity, (4) motor quotient, (5) MA, (6) IQ, (7) CA, (8) weight, (9) height, (10) classification index, and (11) socio-economic status. "Correlations between the Strength Index for Boys, frequency of play, and playtime showed marked correspondence of .54 and .53 respectively between these variates."

The result for girls on the same variates was .62 in both. General Motor Capacity was .64 and .44 for boys and .34 and .44 for girls on frequency of participation and participation-time respectively. The Physical Fitness Index correlated .49 and .21 for boys and .52 and .38 for girls; the Motor Quotient for boys was .53 and .36; for girls .23 and .40 respectively when correlated with frequency of participation and participation-time. Of the remaining variables, MA and CA in boys and MA in girls correlated most highly with frequency of participation and participation-time devoted to play. An extensive reference list is included.—*M. A. Seidenfeld.*

The field of mental hygiene has studied and revealed many significant facts about child development. Their findings are often as relevant to normal children as to those in need of clinical guidance. Religious educators do not need to be psychiatrists, but they ought to have enough competence in the field to recognize children's needs in this regard.

3054. ALLEN, FREDERICK H. MENTAL HYGIENE IN CHILDREN. *Delaware St. med. J.*, 1946, 18, 223-229.—Mental health depends on a harmonious balance between the biological and social forces within the personality, i.e., between impulse and inhibition. Imbalance of these two factors is evidenced in an over-accentuation either of impulse or of restriction. Delinquency stems from the former and neurosis from the latter. The problem in parental training of the child is that of striking the right balance, i.e., of going in neither for all out restriction nor for letting the child do altogether as he pleases. That healthy personality balance is best achieved by directing the instinctual tendencies of the child into socially acceptable paths, by helping the child to find a socially sanctioned use for his self-assertiveness. In this way the child's individuality, i.e., his capacity to assert is not destroyed.—*F. C. Sumner.*

Our knowledge of "spoiled children" has been pretty haphazard, opinionated, and "common sense." Many studies such as this are needed and religious educators will need to be aware of the findings.

3076. BEVERLY, BERT I. (*U. Illinois, Sch. Med., Chicago.*) SPOILED CHILDREN. *Post Grad. med. J.*, 1947, 2, 90-92.—3 cases of spoiled children are presented with the respective therapeutic recommendations to the parent concerned. Generalizing as to the management of spoiled children the author points out that from birth babies require adequate food and adequate physical care in order to stimulate maximum physical growth and too, their emotional needs have to be met in order to promote normal emotional growth. Children must receive "an adequate amount of affection from their parents who want them in the first place and who accept them as they are in the second place. In addition they must be allowed to grow up in terms of their own individual patterns."—*F. C. Sumner.*

This book is a revision of Dr. Morgan's first book by the same name. Many of my students who used it as a college text regard

it as one of the best they had. Some of them—even doctors—still refer to it years later. It is a good book for ministers and educators to have as a source in this field.

3099. MORGAN, JOHN J. B., AND LOVELL, GEORGE D. (*Northwestern U., Evanston, Ill.*) THE PSYCHOLOGY OF ABNORMAL PEOPLE. (3rd ed.) New York: Longmans, Green, 1948, xi, 673 p. \$4.50.—Before his death in 1945 Professor Morgan had prepared the bibliography and outline for the revision of the second edition of *The psychology of abnormal people*. He had written two chapters and fully outlined the third. From there on the revision has been carried out by Professor Lovell. The textbook is primarily addressed to those students who wish an elementary knowledge of the descriptive diagnosis, dynamics, and treatment of abnormal people as part of a well rounded education. Professional terminology is used where applicable and a part of a first course in abnormal psychology, but an extensive background in the biological, physical, or medical sciences is not assumed. The present edition includes many more experimental and better controlled clinical observations than the previous editions, as might be expected from the large amount of research that has been done in the past decade. An extensive bibliography follows each chapter. The classification of mental disorders as adopted by the American Psychiatric Association and a glossary of terms are appended. 110-item bibliography. (see 10: 5843)—*M. Mercer.*

The Kinsey report set the religious world agog. One of its much debated aspects was its findings in regard to homosexuality. Religious educators need to know the facts and avoid emotionalism based on ignorance. We shall reach a greater idealism sooner only if we learn all of the truth. This study is a step in that direction.

3103. BENNETT, E. A. (*West End Hosp. for Nervous Diseases, London, Eng.*) THE SOCIAL ASPECTS OF HOMOSEXUALITY. *Med. Pr.*, 1947, 217, 207-210.—Society today condemns homosexuality, particularly so in the male, seeing in it a danger to society both in the matter of seduction of youth and in that of race suicide. The homosexual is made to feel very definitely his social isolation. Society appears itself to ignore its own contribution to the making of homosexuals. In fact, knowledge of homosexuality is fragmentary and actually one is not in position to adopt an attitude of complacency or of wholesale condemnation. What is needed here is a sociological inquiry as to the facts in regard to homosexuality. We need to know the number of homosexuals in the British population, the forms and degrees of homosexuality, whether homosexuality is increased or modified by coeducation and the public school, the effect of homosexual proclivities or acts among adolescents, the frequency, forms and degrees of homosexuality in the female population. Our chief need is for facts on which to base our medical, educational, legal and ethical conceptions of the social problem of homosexuality.—*F. C. Sumner.*

Loss of hearing is probably a more difficult condition to which to adjust than blindness. Religious educators ought to know as much about it as possible. This is a valuable study.

3183. HORNE, L. LEROY. COUNSELING FOR ADJUSTMENT TO A HEARING LOSS. *Hearing News*, 1948, 16, 3-4; 8; 10; 12.—"No other disability causes as much emotional and social maladjustment as deafness." A counselor of the deafened should have certain background, training, and education. These are fully listed by the author. Among the things the parent should be aware of are, to know the problem, recognize the need for early counseling and vocational advisement, know the desirable qualifications of counseling, be willing to submit the needed information to the counselor. Mr. Horne also discusses the techniques for interviews and the validity and reliability of his type of counseling interview.—*G. I. Corona*.

Topics such as this one are the subject of many sermons based on very little and unreliable evidence. The reader can be certain that any study in which G. W. Allport participates is done thoroughly. This study then ought to be examined carefully by religious educators.

3203. ALLPORT, GORDON W., GILLESPIE, JAMES M., & YOUNG, JACQUELINE. *Harvard U., Cambridge, Mass.*) THE RELIGION OF THE POST-WAR COLLEGE STUDENT. *J. Psychol.*, 1948, 25, 3-33.—An attitude inventory on aspects of religious belief was given to 414 undergraduates at Harvard College and 86 undergraduates at Radcliffe College in November, 1946. The questionnaire is given in full. Results are analyzed to show the students' expressed need of religion, the influence of religious background, shifts of religious allegiance, comparison of the students' faith and his parents', religious awakening in adolescence, evaluation of the conflict between science and religion, the students' religious practices and beliefs, and the religion of veterans.—*M. Mercer*.

Few of us realize how many stereotypes we use as facts for which the evidence has never been sought. This particular study is relevant to this problem. Those who would deal with the next generation ought to avoid such stereotypes.

3371. FERNBERGER, SAMUEL W. (*U. Pennsylvania, Philadelphia.*) PERSISTENCE OF STEREOTYPES CONCERNING SEX DIFFERENCES. *J. abnorm. soc. Psychol.*, 1948, 43, 97-101.—A popular quiz on 16 sex differences of ability or behavior was answered by graduate students and by members of an elementary psychology class a few days after a lecture on the lack of proof of sex differences. A majority of students believed in the stereotypes, with men and women agreeing on most items, including the general superiority of the male. Intellectual appeals are ineffective in changing emotionally rooted stereotypes.—*C. M. Harsh*.

For those concerned with character education, this is a significant paper. In the matter of character, at least if this paper is repre-

sentative of a general truth, all men are born free and equal in opportunity.

3375. SOROKIN, PITIRIM A. (*Harvard U., Cambridge, Mass.*) FACTORS OF ALTRUISM AND EGOISM. *Sociol. soc. Res.*, 1948, 32, 675-678.—"Intelligence . . . does not appear to be a significant factor in making human beings either altruistic or egoistic." Whether intelligence does or does not operate to serve altruism depends on environmental factors. Unless an ideology is consistently practiced it does not become an effective factor of altruism and egoism, hence a professed ideology is relatively unimportant as an index of a person's altruism or egoism.—*J. E. Horrocks*.

The problem of maturity is one of the most interesting ones in both biology and psychology. The results of the researches of E. K. Strong are of the greatest significance to educators. This study does not seem to be so thoroughly done as those of Strong, but is indicative of the thinking in this field.

3406. SOLOMON, PHILIP. (416 North Bedford Drive, Beverly Hills, Calif.) EMOTIONAL MATURITY. *Ann. West. Med. Surg.*, 1948, 2, 12-15.—Ages of maturity have been set as follows: sexual at 12; ritual at 13; intellectual at 14; educational at 16; moral at 18; legal at 21. Ages of financial, economic, vocational and social maturity are later. The question here is the age of emotional maturity and what are the basic features of emotional maturity. The first mark of emotional maturity is independence (emotional independence from parents) which normally comes about 18, prematurely in rejected children or in the case of overbearing parents, belatedly, if ever, in the case of abnormal parent fixation, over-solicitude of parents or "smother love." The second mark of emotional maturity is that of realism which lies in the middle of the road between over-optimism and over-pessimism and whose age has not yet been determined. The third mark of emotional maturity is self-control gradually increasing up to 20 to 40.—*F. C. Sumner*.

Vocational guidance contributes one of the most significant contributions of psychology to human happiness. There has grown up a common notion, however, that vocational guidance relieves the youth of all responsibility for choosing his vocation. This report is proof of the fact that it does not. Vocational guidance and vocational choice are not synonymous terms.

2646. MOYER, DONALD H. (*Cornell U., Ithaca, N. Y.*) HOW TRUE TO THE FAITH? *Occupations*, 1948, 26, 277-281.—In vocational counseling, the individual must be helped to think about his vocational problem, must be encouraged to provide as much background material as possible, and must himself choose his occupation. The counselor must use all forms of vocational information, and must recognize the limitations of tests as indicators. Greater emphasis and explanation should be given the vocational significance of general education.—*G. S. Speer*.

# BOOK REVIEWS

JOHN O. GROSS. *Education for Life*. Abingdon-Cokesbury Press, 1948. \$2.25.

Dr. John O. Gross, the Secretary of the Department of Educational Institutions of the Board of Education of the Methodist Church is an industrious and painstaking reader and an earnest thinker about the most important problems which confront the men of our time. His book *Education For Life* is literally packed with significant quotations, but his own mind is constantly at work in respect of the varied materials which he presents. He is profoundly impressed by the possibilities of education in remaking the convictions of men and women. Years ago Benjamin Kidd wrote of this matter with keen insight and something not unlike prophetic power. He saw nations remade by bad education and he called for an education based upon unselfish idealism. Dr. Gross discusses Nazi education with much detail showing how its process of indoctrination remade Germany for the worse. He is not afraid of indoctrination but he wants it to be in principles which are permanent, and in those sanctions which will assure the future of civilization. He quotes Sir Richard Livingstone (whose name is constantly printed without the final *e*) in support of this position. He sees the facts and the truths of the Christian religion as the very basis of the sort of education which would transform human life and save civilization itself. There are slips at points where the author's wide and industrious reading has left blank spaces, and where a more profound scholarship would have given to the book distinguished authority. The references to the Greek contribution to the understanding and to the conduct of life leave something to be desired. But Dr. Gross has managed to become emancipated from no end of popular educational obsessions and to put his finger upon matters of the very greatest importance. He is singularly free from the clichés of the changing fashions of educational technique. He has written a book which deserves wide reading and which should be taken with the utmost seriousness.—*Lynn Harold Hough*, Emeritus Dean, Drew Theological Seminary.

P. T. FORSYTH. *This Life and the Next*. Boston: The Pilgrim Press, 1948. Pp. 111. \$2.00.

One of the greater war casualties, little noticed, is the number of books of permanent value which have gone out of print. And this may further the unfortunate illusion that there is really not much need of giving attention to books over ten years old, especially in theology. So we welcome the plan of the Pilgrim Press to reprint the works of P. T. Forsyth, noted English Congregational theologian of a generation ago.

Dr. Forsyth helped to bring new life into the British theology of his day. His notable work on *The Person and Place of Jesus Christ* showed how widely acquainted he was with continental theology, too often known by the English reading public of his day only on its negative-critical side. He knew the constructive work being done by rela-

tively unknown theologians like Martin Kaehler, as well as by men further left like Herrmann. With them he found a new and vital approach for religious thinking which was neither a negative liberalism nor a dogmatic traditionalism.

This work on immortality reflects his approach and viewpoint. It is not concerned with rational demonstration. Here, as always, his concern is with a Christian theology that roots in the basic Christian faith in God, that has vital meaning, and that is ethical in quality. His protest is against a belief in immortality that is individualistic and hedonistic in character and has no particular significance for this life. His viewpoint is indicated by the titles of his brief, suggestive chapters: "The Practise of Eternity and the Experience of Life," "Eternity within Time," "Time within Eternity," "Life a Sacrament," "Immortality and the Kingdom of God," "Eternity and New Birth," "Immortality as Present Judgement." This is hardly the "definitive study on immortality," in the publisher's phrase, but it is an immensely suggestive little volume.—*Harris Franklin Rall*, Emeritus Professor of Christian Doctrine, Garrett Biblical Institute.

EDITED BY DONALD P. GEDDES AND ENID CUME.  
*About the Kinsey Report*. New American Library, New York. 166 pages. 35c.

The general reader who wishes to know the strong and weak points in Kinsey's now famous "Sexual Behavior in the Human Male" will get more out of this "Signet Special" than from the "report" itself. Eleven capable, but not always unbiased, critics discuss it in short articles which are often more discriminating than Kinsey himself. Most of them display penetrating insight into the weaknesses of his book as well as proper recognition of its values. The articles are of very uneven value. Now and then one encounters uncritical acceptance of Kinsey's figures and, worse yet, his opinions. The editors themselves, make the mistake, in an introduction, of quoting Kinsey statistics as if they were entirely reliable, which they certainly are not.

One contributor, Karl Llewellyn, Professor of Law, Columbia University, comes dangerously approving some "semi-marital status for particular pairs of young people." Princeton's G. M. Gilbert implies much that is unsound in suggesting that the "limits of premarital courtship are strictly a private affair."

Dr. Ginsberg's "Class and Sex Behaviour" is an excellent analysis of the difference in sex behavior incident to environments which either "place a premium on current gratification because the future is not propitious" or consistently encourages and trains youth to look forward to a future for which postponement is a "prelude to the accomplishment" of highly valued goals.—*Roy E. Dickerson*, Executive Secretary, Cincinnati Social Hygiene Society.

*A Book of Worship for Free Churches.* Oxford University Press, N. Y., 1948. Pp. 416.

Pastors of "free" or non-liturgical churches must often long for a book of common prayer, like that of the Episcopal Church—provided, of course, that the proposed book could be a little more flexible and comprehensive, and its use optional rather than obligatory. That longing can now be satisfied.

The "Book of Worship for Free Churches," which the Oxford University Press has just brought out, is really a non-conformist prayer book. It has been prepared with insight and understanding under the direction of the Seminar on Worship of the Congregational Christian Churches, but has no limiting denominational marks or shibboleths. It could be used by any church anywhere.

The contents are rich and varied, and adaptable to many different situations. There are, for example, three forms of marriage services, three communion services, three for baptism and reception into church membership. There is a veritable golden treasury of litanies and services for various occasions, and of prayers for special use.

Such a book is greatly needed in the pews to supplement the very limited worship resource material in most hymn-books. But, beyond that, this little volume can contribute much to the private devotional life of individuals—as the Book of Common Prayer certainly does among Episcopalians. The rest of us greatly need such a book. It should receive a wide welcome.—*Albert W. Palmer*, Past Moderator, Congregational Christian Churches.

★ ★ ★  
*PAUL SEVIER MINEAR. The Choice, A Story of Christian Faith.* The Westminster Press, Philadelphia. 1948. \$1.20.

The Board of Christian Education of the Presbyterian Church in the U.S.A. and the Westminster Press made a good selection when they chose Mr. Minear to write one of the pupils' reading books for new Christian Faith and Life Program.

Mr. Minear writes with high regard for history, although some historians of the early Church may object to placing Peter in Rome in 64 A.D. He presents the fundamental principles of Christianity clearly, inspiringly and readably, and in general hews close to the line of orthodoxy although there are occasional lapses such as those on pages 98-99 and 106 which definitely smack of "adoptionism." If presented deliberately in the cause of accurate depiction of the variety of theological views in the early Church, these unorthodox views can be valuable devices to provoke discussion. If accidental, they stand in contradistinction to the sound views of the person and work of Christ presented in general throughout the book. Mr. Minear avoids the pitfall of trite and adolescent language which often traps those who attempt to write for youth. The plan of the book, with chapters depicting the life of Rome in the first century A.D., is ably carried out.

The book is so readable that the general reader will not be aware that it is a "pupils' book." Consequently it should have a much wider sale than just for the purposes of Christian Education in the Presbyterian Church. Indeed it is possible that it may prove less serviceable for its intended use

than as a book for general reading. Mr. Minear apparently did not try out his manuscript on youths of the ages for which he was supposed to write, or if he did he must have chosen the intelligentsia. The book seems far too advanced for youth aged 15 to 21. Several private attempts to use it have demonstrated the validity of this suspicion. The young people do not seem to be able to grasp the message of the book easily and as a result are bored or confused by the detailed and involved discussions and sermons which constitute the bulk of the treatment. It will require the most competent of teachers to make good use of *The Quest* for its intended purpose, but the book is so provocative and stimulating that it should be on the shelves of every preacher, parish worker and intelligent layman.—*Richard C. Wolff*, Professor of Church History, Lutheran Theological Seminary, Gettysburg, Pa.

★ ★ ★  
*JOHN BUNYAN. Grace Abounding.* Zondervan, 1948. 117 pp. \$1.50.

A new addition to A Christian Life Library series needs less reviewing than announcement. A great classic generally speaks best for itself. Long before I ever read it, a great scholar and saint confessed to me what an enormous influence this book had had on him. Here surely there is *Grace Abounding to the Chief of Sinners* and grace multiplied throughout the years and the centuries.

Few autobiographies are more spiritually stark. Bunyan lived within a pietistic circle where Biblical literalism was not only accepted, but hounded people oppressively. Here is first-class source material for the relation between Biblical literalism and fear in, to me, abnormal proportions. If the neo-orthodox are looking for conflict as normative for the vital Christian life, let them focus their attention right here! What interests me, however, is the strength, the creative vitality, the courage to endure years of scoffing and prison that came out of this fear and this conflict. Somehow much liberalism has suffocated vigorous faith by its failure to demand *self-despair* as the necessary stage between false self-security and God-security, and as the necessary background of the life abounding in grace. We have conventionalized or socialized instead of converting. Religious educators have much to learn from this book, as do we all.—*Nels F. S. Ferré*, Professor of Systematic Theology, Andover-Newton Theological Seminary.

★ ★ ★  
*WILLIAM GEORGE TORPEY. Judicial Doctrines of Religious Rights In America.* University of North Carolina. Chapel Hill. 1948. \$5.00.

Religious liberty is usually assumed in the United States. But citizens may not know exactly what religious liberty is, how it came to be, nor what its present status is.

This book has a basic thesis that religious liberty is both important and can be understood more fully.

The first of the twelve chapters of the book traces the development of religious liberty through the history of the colonies, the constitution, first amendment, state constitutions and the fourteenth amendment. The next ten chapters deal with specific areas in which religious groups encounter tensions. First in the limitations upon religious freedom; then on the nature of religious societies; the

finality of administrative decisions of religious societies; the right of religious assembly; the exemption of church property from taxation; the religious rights in marriage and divorce; religious rights in parental conflicts over child control; educational practices involving the right of religious freedom; religious rights in court trials; and devices and bequests for religious purposes: In a final chapter the author gives his conclusions and suggestions.

The listing of these broad areas reveals the extensiveness of the treatment of the topic. The author cites over 2,000 legal decisions to substantiate his analysis and position.

The objectivity of treating these cases is revealed in at least two ways: first by quoting directly from the judicial decisions and then by the reference to religious groups rather than specific sectarian groups—such as Jews, Roman Catholics and Protestants. This objectivity adds to the strength of the book.

Religious leaders will find helpful guidance on issues of religious liberty which confront their groups.

This book has valuable material concerning the rights and responsibilities of religious groups. Chapters might well be the basis of reports to governing boards of religious groups.

Though the book deals with the fundamental issue of the relationship of church and state the topic is considered obliquely rather than by a frontal attack. In the conclusions this latter approach might have been more enlightening.

The author sought to bring the book up to date by stating the recent (March 8) decision of the Supreme Court relative to Week Day Religious Education. As a result of this decision the author states "the legality of cooperative sectarian-secular plans for religious instruction is now open to question." This is true but what this reviewer wants to know is "What are the implications of this decision?" If at pivotal points the author had given intensive treatment to topics rather than extensive treatment of the over-all topics the book would have served a more useful purpose.

This statement is not intended to detract from the contribution which the author has made. Dr. Torpey has presented pertinent data in an interesting and constructive form. A substantial bibliography adds to the book. This book is needed and will be helpful to those who will study it. To those who do study this book religious liberty will become a more meaningful and vital concept.—*Leonard A. Stidley, Professor of Religious Education, Graduate School of Theology, Oberlin College.*

\* \* \*

**NORMAN VINCENT PEALE.** *A Guide to Confident Living.* New York. Prentice-Hall, 1948. Pp. 248. \$2.75.

This book exudes confidence. The author is indeed so confident of his approach that he places the entire responsibility for the success or failure of his prescriptions on the reader. He states flatly that the techniques suggested in this book will work "if you work them." There is no attempt to understand why they might not work.

The author makes considerable capital out of his close relationships with psychiatrists and the psycho-religious clinic which is conducted in his church. Unfortunately, the book does not carry

through on the expectations aroused by these claims. Many of the methods suggested are contradictory to the best psychiatric principles of treatment. This is not to say that there is nothing of merit in the book. At points it expresses some sound insights. But the claim that it is grounded in and consistent with modern psychiatric understanding of personality is fallacious and misleading.

The major method of the book is to give a "formula" that will cure the symptom. Formulae are given to cure the inferiority complex, to think one's way to success, to be free from fear, to gain power and efficiency, to attain married happiness, and other human problems. In the chapter on marriage three formulae are given: show appreciation for your mate, love your children, and practice personal religion. Many of the formulae are couched in verses of Scripture. This method of prescribing easy answers is completely at variance with modern dynamic principles of personality and personality disorders.

But it works! This is the claim throughout the book. Cases are given. Some things could be said about the author's use of case material, but we shall confine our comments to one reason why this approach works. It works for people who are immature and dependent, who crave the support and direction of a greater authority, who are able to accept the statements of a person in the role of authority, the more so since the statements are couched in the verses of an authoritative Book, and in whose minds these formulae operate through the processes of suggestion and auto-suggestion. Many neurotics need a formula on which to operate, and under some conditions they get along pretty well on an authority-supported formula. But they do not outgrow their neuroses, they do not get rid of their fears, inferiorities and guilts, but rather repress them further (they do get them out of consciousness), and they turn religion into a means of maintaining an illness rather than a means of developing mature attitudes and relationships. So we must agree with the author—it does work! But there needs to be much critical thought as to how and why it works, and the effect of its working on personality.—*Carroll A. Wise, Professor of Pastoral Psychology and Counseling, Garrett Biblical Institute.*

\* \* \*

**ROY L. SMITH.** *Making A Go of Life.* Nashville, Tenn. Abingdon-Cokesbury Press. 345 pages. 1948. \$1.00.

Many devotional books have been created in recent years. Some of the better devotional writings of former years have been reprinted in new editions. Are these books being used? Are people helped by them? There is little evidence of the fruit of meditation in the pace and face of individuals in the crowd. Widespread maladjustment indicates there is imperfect reconciliation with God. His peace does not reign in heart or mind.

This guide in purposeful living may meet the need of the hour. The plan of the daily exercise is: 1. a scripture lesson, 2. personal thought upon life, 3. a suggestion of aggressive action. The page ends with a prayer and an affirmation or dedication.

It may be that this daily program which calls

for definite action will serve as an intermediary stage of character development. The use of this book may introduce Christians of the hour who are feverish with activism into moods in which they will be enabled to hear the still small voice of God, and enrich their lives by deeper meditation.

The book is the result of a workshop with laymen and deals with life as it affects the thinking of laymen. The searchlight of Truth is turned into the closet of the inner life. The reader is challenged to nobler living on high levels. He is faced with an account of the available spiritual resources, and urged to use them.

Any one who follows the instructions with a listening mind, a sincere heart and proceeds to action promptly, persistently and patiently will learn to know his Creator and Saviour more fully. He will have to face himself honestly, his God reverently and humanity with faith and love.

The themes are aptly and attractively stated and developed.—*H. D. Hoover*, Professor of Practical Theology, Lutheran Theological Seminary, Gettysburg, Pa.



EDITED BY THOMAS S. KEPLER. *The Fellowship of the Saints*. Abingdon-Cokesbury Press, 1948. \$7.50.

In "The Fellowship of the Saints," Dr. Kepler has given us one of the most useful and comprehensive religious anthologies of the century. Seldom have so many good and inaccessible and desirable pieces of religious literature been combined in one volume.

1. Here are the names in the field of worship and devotional living with which churchmen have long been familiar, but whose writings they have seldom seen. The average pastor or church school worker or inquiring Christian has no immediate, practical access to the devotional meditations of the centuries. That substantial chapters and excerpts from these writings should now be available is one of the great values of this anthology.

Here are such early names as Tertullian, Origen, Chrysostom and Augustine; such names from the golden age of mysticism as Bernard of Clairvaux, Francis of Assisi, Meister Eckhart, Tauler, Suse and Catherine of Siena; such seekers after God in succeeding centuries as Luther, Loyola, John of the Cross, Francis of Sales and Jakob Böhme, George Fox, Francois Fenelon and Madame Guyon, Woolman, Newman, Baron von Hügel and a representative group of contemporaries, too. All told, 137 persons are represented by a selection from their writings. This is a giant anthology.

2. Another value of the book is the rich tapestry of the devotional spirit which it unfolds. Here is a wonderful devotional texture woven of many colored strands from many different places. There is the intellectual approach of Origen and Maritan, the disciplinary emphasis of Thomas a Kempis and John Wesley, the ebullience of the heart known by Richard Rolle de Hampole and Augustine, the mystical note of Catherine of Siena and Rufus Jones, the ethical note of Woolman and the simple, normal approach of Buttrick. What a radiant tapestry this is for the student of devotional, living to study!

3. Obviously, this makes possible a third substantial value. Any one who wants to find an ap-

proach to God that complements his own temperament can find such an approach here. These are practical selections. Any number of them outline the author's own experience in fellowship with God. Here are many possible instruments and patterns of prayer, now made easily available.

4. Dr. Kepler's own introduction to the book should not pass without notice. It might well have been included in the anthology itself, for it is a fine analysis of those qualities characteristic of all who speak the language of the spirit and practice the presence of God. Ten distinguishing signs are listed, including the charming quotation, that a saint is "a man the light shines through."

5. Valuable too, are the "minute biographies" of each one of the 137 names included in the collection. A few facts about a man's life shed light upon the emphasis of his writing. For that reason, it is well for readers to know that Dr. Kepler himself has long been interested in both the devotional life and its literature, was for many years professor of religion at Lawrence College and is now professor of New Testament in the Graduate School of Theology at Oberlin College.—*Clarence Seiden-spinner*, pastor First Methodist Church, Racine, Wisconsin.



"Organized Religion in the United States" edited by Ray H. Abrams in *The Annals* (of the American Academy of Political and Social Science). Philadelphia, March 1948, Vol. 256.

Anyone seeking a non-technical over-all picture of organized religions in this country will find in this collection of eighteen articles rewarding information. The big faiths and a host of minor cults are sketched and evaluated together with the stories of their origins, development and recent expressions. Some of the essays are focused upon particular topics, such as the conflicts and harmonies between the religious view of the world and scientific investigations, the relation of religion to the family and to means of religious propaganda, the development of American religious liberalism, the social implications of institutional religions, statistical information of religious bodies, etc.

The contributors are all qualified to write on their topics: Dr. Braden on the cults; Dr. Latourette on missions; Dr. Randall on liberal movements; the editor on the church and war; Drs. W. W. Sweet and Winfred Garrison on the characteristics of Protestant churches and on early American Christianity, respectively. The latter makes much of what he calls the new idea in American Christianity, i.e., the separation of church and state, "a thing unheard of in Christendom since the fourth century." The three major varieties of Judaism are sketched and evaluated with no adequate consideration, however, of the more recent vigorous movement of Reconstructionism. Dr. John Courtney Murray writes solidly of his own Roman church. The article on the liberal Protestant tradition is strong in the discussion of the early American period and somewhat weak in the more recent phases with the exception of a generous and considered criticism of the return to semi-orthodoxy.

The editor's extended bibliography betrays a personal selection which might well be thought to

have too many omissions of important works to justify the endorsement of critical experts; yet, for its purpose, it serves. All the writers give notices to literature relevant to their themes.

It is most commendable that students of social cultures (as represented by this type of journal in which these articles appear) are given such a comprehensive picture of religious institutions to give emphasis on how important, after all, religious institutionalism is in reflecting the nature of the various cultural patterns and throwing light upon social phenomena.—*Vergilius Ferm*, Professor of Philosophy, College of Wooster.



JAMES LEE ELLENWOOD. *Just and Durable Parents*. Charles Scribner's Sons, New York. 1948. pp. 224. \$2.50.

This is just the kind of book we would be expecting from the author of *There's No Place Like Home and It Runs in the Family*. In fact, it is the third of Dr. Ellenwood's trilogy dealing intimately with life in one normal family. It is a delightful salad, substantial enough for a meal, made up of many tasty ingredients, rich in vitamins and seasoned with a piquant sauce—a mixture of one part commonsense and one part humor, with just enough of the salt of human kindness and acid juice of audacity.

In this book Dr. Ellenwood brings his family to maturity. The father who narrates the experiences views them in the light of a mellow philosophy. For him now that which really matters is the quality of fellowship resulting from the experiences of living together. His concern is that there shall be a just and durable relation established between the members of the group.

He shares with the reader the experiences common to most families occasioned by the fact that people—individuals in the home—live very closely to each other, not only in physical proximity, but also in psychological juxtaposition. His question in all of these situations is, "How can we, as a family, secure through these experiences a wholesome and ever deepening realization of true fellowship, mutual confidence, and mutual helpfulness?"

While depicting family occurrences, the book has deep significance for all human relations. It will provoke thought, and is free from dogmatisms. It is sane, interesting, realistic, and easy to read. Family gatherings will find it excellent for reading aloud. The book should find a place in every family library.—*E. B. Paisley*, Board of Education in Home Church and Community, Presbyterian Church in U. S. A.



WENDELL THOMAS. *On the Resolution of Science and Faith*. Island Press, New York. 1946. 300 pp. \$3.50.

This book begins with a clear recognition of the need for some principle of unification in the contemporary cultural chaos. The author thinks that he has discovered it not so much in any of the dominant traditions of Western culture as in a combination of the ideas of Anaximander and the teachings of Jesus. However, since the insights of Anaximander have been obscured in Western

philosophy by its reliance on Plato and Aristotle and since Jesus failed to express his teaching in forms that are philosophically adequate our author appeals to the Vedanta tradition of India for a source of integration! By so doing (or alternatively because he is unaware of them) he can ignore the writings of men like Martin Buber, Karl Heim, and, in this country, Reinhold Niebuhr all of whom have valiantly struggled with the relation between "scientific" knowledge and "religious" truth. In spite of all their differences these three scholars, Jew, German Protestant, and American Evangelical, have all recognized the idea of the "personal" as transcending purely scientific categories as the key to the riddle with which this book deals.

One last point. The book is an amazing conglomeration of scientific theories some of which are dealt with most uncritically. The author, for example, (p. 218-219) accepts the conclusion that E. C. Baley "has proved conclusively, that in the presence of light, moisture, and carbon dioxide, formaldehyde and sugar can be produced at the surface of certain colored inorganic compounds, such as nickel carbonate."

As one who had the privilege of being one of the late Professor Baley's research assistants at the time these researches were being undertaken I regret that I cannot share Mr. Thomas's optimistic judgment.—*Arnold S. Nash*, University of North Carolina.



JOHN C. HIRSCHLER. *Worship in Free Churches*. Preliminary and private printing. Printed privately.

This work, begun when the author was a student in the Divinity School of the University of Chicago, and submitted as a B.D. thesis at Union Theological Seminary, is based upon an actual study of the forms and services of worship in seventy-nine churches. The author actually timed the services, tabulating the exact number of minutes and seconds given to choral and congregational music, prayers, sermon, announcements, etc. The author's purpose in making these calculations was to determine the "active participation time" as compared with the "passive participation time."

The results of this timing study are given in an appendix as are other tabulations of the number of hymns used, the number of people using the hymnals, and the author's estimate of the degree of enthusiasm with which the members of the congregation sang.

The body of the book is a series of chapters on the main aspects of worship in which the author inculcates some of his observations made while timing the services he visited.

The material in the body of the book is not particularly new or penetrating and the text is marred, in its present form, not only by many typographical errors but also by many awkward and infelicitous phrases and sentences. The material given in the appendices is interesting and anyone seriously interested in what happens in our services of worship will find the author's findings of more than casual interest.—*Joseph F. King*, First Church, Oberlin, Ohio.

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